

Kashmir

The Focus of Asiatic Civilization

Prof. Fida M. Hassnain



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The present work as a collection of essays on the history and culture of Kashmir. Bernier, confers the title of 'Paradise of the Indies' to the Valley. Others have spoken about Kashmir, as 'The Promised Land', 'Heaven on Earth' and 'Iran-i-Sagir'. In the Buddhist Sutras, Kashmir has been mentioned as the valley of the blue forests, fit for the meditating Bikshus. The Valley is also known as the 'Switzerland of the East'. Hassan (d.1898), the famous historian, describes special qualities of Kashmir. It is a land of gardens, forests, meadows, springs and lakes. Vigne made a prophecy about Kashmir saying that Kashmir will become the focus of Asiatic civilization: a miniature England in the heart of Asia. Many European scholars have referred to the Jewish origin of the Kashmiris. It was Babar, the first Mughal Emperor of India, who made mention of the Kash or Cosh people, who gave a name to the Valley. Our Kashmiri historians, Khawaja Mohammad Azam, his Tarikh-i-Azami, Pandit Hargopal Koul in his Guldest-i-Kashmir, Ab-Qadir in his Hashmat-i-Kashmir and Hassan in Tarikh Aulia-i-Kashmir have made mention of the tomb of Moses at Booth on Nabu Baal in Bandipura Kashmir. Rev. Robert Clark, a figure among the Christian Missionaries wrote in 1864 that the Valley was remarkably fitted to become a great Christian Missionary center for the vast countries of China, Yarkand, Afghanistan and Turkistan. This statement depicts the importance of Kashmir to the Christian world. It is very strange that one of our ancient Sanskrit works, Bhavishya Maha-Purana makes mention of the visit by the Son of the God, Ishwara Putram to Kashmir and his talk with the Raja Shalivahana. The famous Purana was composed by Suta in 1391 Lankika era corresponding to 115 A.D. But the following reference by the famous Kashmiri historian Nadiri is very significant. During the period, Hazrat Yuzu Asaph, having come from the Holy Land to the Holy valley, proclaimed his ministry in Kashmir. The tomb of Yuzu Asaph in Srinagar Kashmir attracts pilgrims and tourists from all around the world. Kanishka, the famous king of North India, convened his 4th Buddhist Council in Kashmir in about 78 A.D. It goes to credit of this Council to have composed a code which was engraved on copper plates and deposited in Vihara in Kashmir. Kanishka issued gold and silver coins in commemorating the great event, with the legend: BODDO. New evidence has come to our knowledge to show that the Glorious Prophet did depute his emissary with a letter for Veenaditya, the noble king of Kashmir. This historic event is given in detail in the Persian works Anwar-i-Kashmir, folio 61, Ri'az-ul Hind by Hidayat-ullah. There is a clear reference to this event in Marasil-i-Kashmir Allahabad dated 30th June 1872. Kashmir is a blessed land where we have a very sacred and precious relic, the holy hair of the Glorious Prophet.

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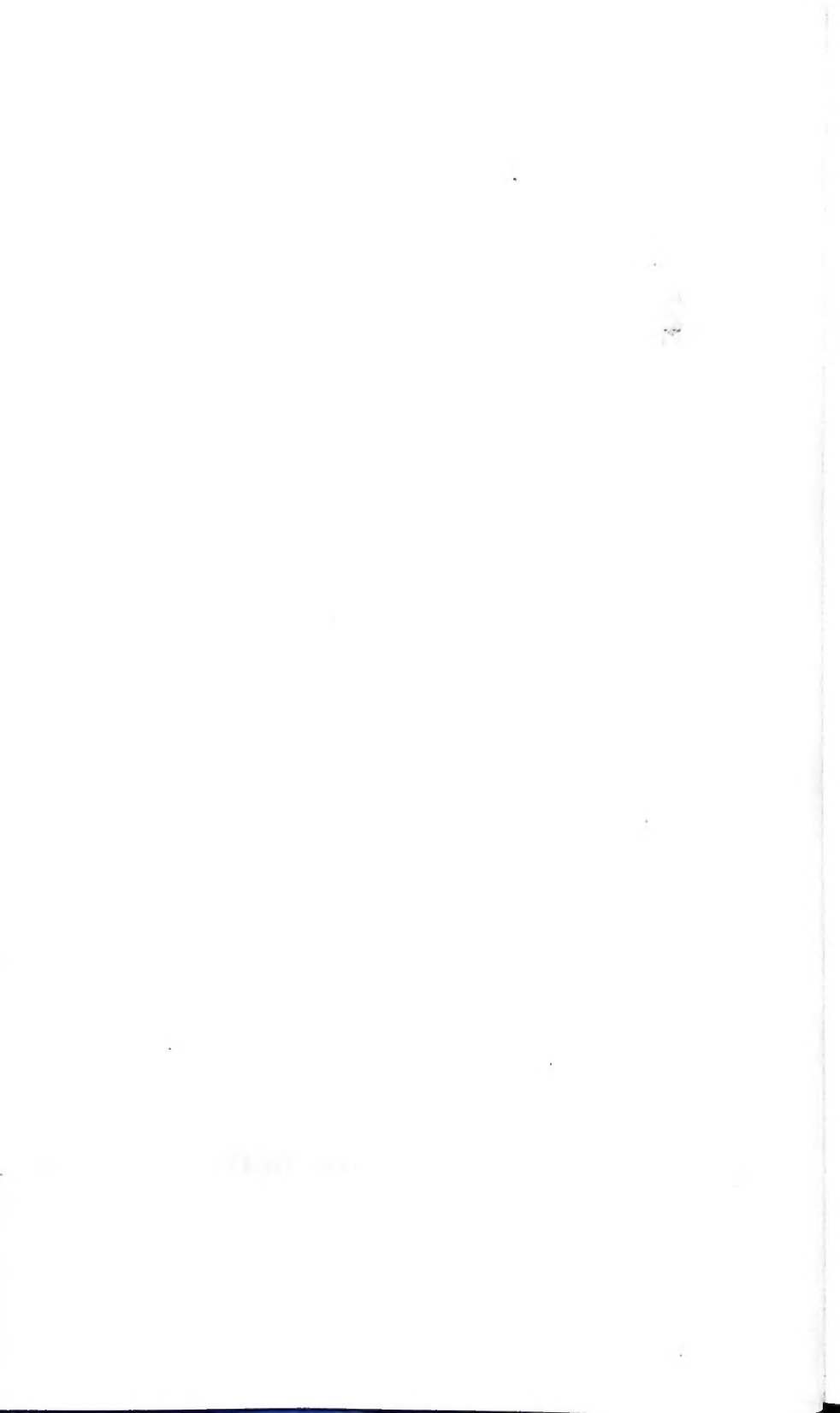
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Prophecy

“Kashmir will become the focus of Asiatic Civilization: a miniature England in the heart of Asia....and, presenting so many attractions, it will become the sine qua non of the oriental traveller, whether he be disposed to consider it as the Ultima Thule of his voyage, or a resting place whence he may start again for still more distant regions.”

.....Godfrey Thomas Vigne, *Travels in Kashmir*, 1842.



INTRODUCTION

History is not about writing stories of kings and queens; any imaginative mind can do that. It is to ascertain and visualize the causes for the rise and downfall of nations. In history we write about people, about their culture, material and spiritual life. In a way, a historian is a sociologist as well. We probe questions like: why village people settle in towns? Why a city dies and rises at a different place? We probe about the birth and death of rivers, countries, caste systems, movements of people and culture, and to interpret events and happenings. And for a historian a span of 100 years means one year and his vision has to cover several centuries.

We have a rich historical past. Our earliest references to the valley of Kashmir are contained in the Greek classics of Ptolemy, Dionysios, Hekataios, and Herodotus. The Chinese have also referred to Kashmir and there are clear references to the valley in the annals of the Tang dynasty and these pertain to the 6th century. The Arabic works of Al-Masudi, Al-Qazwini, Al-Idrisi and Al-Beruni also contains references to Kashmir and in this connection, Al-Beruni's is the most authentic. The excavations at Burzahom have revealed rock paintings, which are perhaps the earliest specimen of primitive art in Kashmir. In the first century, Kanishka held the 4th Buddhist Council in Kashmir. It was Kashmir, which gave the *Mahayana* philosophy to the world. The Kashmiris excelled in architecture during the period ending the 12th century. The Archaeological remains at Awantipur, Martand, Taper, Mattan and Parihasapur are the most remarkable existing monuments. This splendid architecture of Kashmir is our most treasured heritage. The period of the

Sultanate, from the beginning of the 14th century to the end of the 16th century is a period of national glory when the valley of Kashmir had its own rulers.

During Sultan Shibab-ud-din's reign, the Kashmiris extended their boundaries right upto Gazni, Qandhar and Badakshan. Sultan Zain-ul-abidin was undoubtedly the greatest ruler in the history of Kashmir and he is remembered for having ushered benevolent rule for the people. Due to our love and affection for him, we still call him Badshah or the great king. During the Sultanate, the Kashmiris evolved a new humanistic philosophy known as the Rishi Order or *Silsila-Rishian*. It was founded by great patron saint of Kashmir, Hazrat Shaikh Noor-ud-din Wali. These Rishis, who belonged to various faiths, were the harbingers of secularism, world brotherhood and peace and it is due to them that the Kashmiris have remained tolerant in their outlook and behaviour throughout the centuries. We have a written history of about 6000 years, which in itself is quite rare and commendable.

In the past, the Kashmiris developed their own script for writing purposes, which was called *Sharda*. This *Sharda* script, had close connection with *Devnagri* characters. It is used by a particular class of Kashmiri Pundits even now. We have a rare will of Hazrat Makhdoom Saheb in *Sharda* script in the S.P.S. Museum, Srinagar. It is signed and sealed by the twelve dignitaries of Kashmir in *Sharda* and Persian characters. We have certain sound words, which do not exist in Arabic or Persian languages. As such, Persian script cannot cover the peculiar sound words of Kashmiri. If we wish to make Kashmiri an international language, there can be no better system of transliteration than that of using Roman characters instead of using Sanskrit, Arabic or Persian alphabets. This has been done in many countries of Europe. In Asia, Java, Malaysia, Indonesia

and Vietnam have also adopted it with modifications. Mustafa Kamal Pasha adopted Roman script instead of Arabic for Turkey in 1928. So there is a better scope of experimentation and we must think about it. Our history shows that the Kashmiris have adopted themselves to emerging circumstances. They have and will accept good things in arts, fashion, sciences and food. They have the gene to progress and are vibrant, liberal and active people. We had a glorious past and we will have a bright future.

At the House of Culture, Tokyo, in November 2002, a Japanese scholar, Ottashi Hideyoike spoke of Kashmir as Mother of the Earth. I thought he was speaking lyrically about Kashmir. But on my inquiry, he explained about Noah's Flood and the emergence of Kashmir. I was amazed. After I returned back, my researches revealed that the *Nilamata Purana* – an ancient work in Sanskrit on Kashmir, contains the legend about the birth of Kashmir out of a vast lake of water. In the Hindu scriptures, Noah of the *Old Testament* is named Manu. So this is something of great importance for researchers. Moreover, Kashmir has been the centre of the *Mahayana* Buddhism and the *Trika* Shaivism. Then came the *Sufi* Islam which completed the process of the blending of cultures in the valley.

Hassan Khuihami, the Kashmiri historian has devoted a whole chapter to describe the special qualities of Kashmir. Mullah Ahmad, the famous Kashmir historian says that the Prophet Sulaiman flew his aircraft to Kashmir which rested on the *Takhat-i-Sulaiman* in Srinagar. Eric von Daniken, the world famous author on UFO's has given details about the Hebrew Prophet, Ezekiel, having visited the *sancto sanctum* in the middle of Sun Temple at Mattan, Kashmir, where the two genii, Haroot and Maroot are imprisoned in a well. So all these are indications that there is a great scope of research. Sooner or later, Kashmir

will be one of chief attractions in Asia among travellers, researchers and scientists.

Actually, the need of the hour is to collect and preserve all information about our land and people here in Srinagar itself. We can obtain microfilms, manuscripts, records and photocopies of books on Kashmir from various repositories of Moscow, London, New York, Berlin and Paris. We need to have a full-fledged institute of Kashmir studies in the University of Kashmir. Researchers and common people can get whatever information they need from such a centre. We can introduce various periods of Kashmir history in the syllabus of schools to get our students acquainted with our glorious past.

Some of my research papers are included in this volume and I hope they will be of great interest to the readers.

The following persons have assisted me with suggestions and research matter: Sue Olsson, Atika Amir, Arshid Malik, Sajjad Haider, G.M. Zahid. To all the above friends I offer my thanks.

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Professor Fida M. Hassnain
November, 2005, Srinagar

ANCIENT KASHMIR

In about 8000 BC, the valley of Kashmir was a vast lake surrounded by the lofty mountains. The *Nilamatra Purana* of Nila-Naga is the earliest source of information about the origin of Kashmir, its inhabitants and its *Tirthas*. It deals with the legend as to how Ananta drained off the lake through an outlet made with his plough. It tells us how the Nagas succeeded in killing Jalodbhava, the ruler of the clan inhabiting the lake. It gives details about the fourteen tribes, which later on settled in the valley, when Kashmir came to be known as *Kasheer*. More significant than all this is the information which the *Nilamatta Purana* gives about the sacred place of pilgrimage in the valley.

EARLY SETTLERS OF KASHMIR

Information about the early settlers in the valley of Kashmir has been provided by the *Nilamatta Purana*. The tribes mentioned therein are the Nagas, the Pishachas, the Darvas, the Abhisaras, the Gandharas, the Juhundras, the Sakas, the Khasas, the Tunghanas, the Mandavas, the Madars, the Antargiris and the Bahirgiris. The Yavanas settled in the valley in much later period. The Nagas were the aboriginal snake worshipping tribes inhabiting Nagar in Gilgit, Nagaland in the East, some areas in West Punjab and Kashmir. The *Vedas* make no mention of the Nagas, which certifies their non-Aryan origin. However, they were the first to settle in the valley. The Pishachas, who came next, were the inhabitants of mountainous regions of the Himalayas and the Hindukush. The inter-mixture of the Naga and the Pishacha dialects produced the original Kashmiri

language, to which further additions were made by the other tribes, who came later to settle in the valley.

The Darvas belonged to Daradistan and the Abhisaras lived on the banks of the Chenab. The Gandharas were the tribes, who lived in the Northwest Punjab and Afghanistan. The Juhandaras were the inhabitants of the Central Asian region. The Sakas were the Scythian tribes, who settled in Kashmir during the ancient period of its history. They founded small kingdoms in Chitral, Sindh and Kashmir. Azes, Azilises and Maues, who ruled over Kashmir, belonged to this tribe. The Khashas were the Semites, who founded the towns of Kashan in Iran, Kash in Bukhara and Kashgar in Turkistan. The Tunghanas belonged to the Central Asia, lived in the neighbourhood of Kashmir. The Mandavas and the Madaras lived in Poonch, Rajouri, Jammu and Sialkot, while the Antargiris and the Bahirgiris were the tribals from the Himalayan ranges. Among the Yavanas are included the foreign people, such as, the Huns, the Kushans, the Greeks, the Turks and other people, who occupied Kashmir, from time to time.

ETYMOLOGY OF KASHEER

The Kassites of Mesopotamia, who are also known as *Khash*, *Kush*, *Kish*, *Cush*, and *Khasti*, belonged to the Caucasoid race, who made several settlements in Mesopotamia, Iran and Kashmir. Cush or Kush, as we know was a son of Ham or the grandson of Naoh, who founded the branch of the Kush or Cush tribe. This tribe, wherever it went in the food gathering stage, named its habitation as *Kash* or *Kish*. These people named villages, rivers and mountains after their tribe-name. It is for this reason that we find a village known as *Kash* near Baghdad. In Mesopotamia, they became rulers and founded the Kassite kingdom and they even named the river as *Kashan* river. When they had entered Iran, they named their villages as Kashan and Kash-mar, which exists even today near Nishapur. In the Central

Asian region, the Kassites established many settlements in *Kash-mora*, near Merv, *Kash* near Bokhara, *Kashmohra* and *Kashgaria* or *Kashania* near Samarkand.

These Kassites seem to have moved down into Afghanistan and settled at *Kash-kar*, *Kash-hil*, *Kash-ek* and *Kashu*. While the Hindu-Kush mountains are named after the Kassites, another settlement named *Kash-mor* exists in the South of this mountainous range. The villages and town of *Kashan*, *Kashgar* and *Kash* reminds us of these Kassites.

The *Nilamata Purana* speaks about various tribes, and one of the important tribes is that of the Khash or Kush people. We already know that the Pishachas were tribes from Kapisa or modern Kafiristan and the Nagas were the dragon worshippers akin to Median Zohak. The *Kash* people had an able leader in the person of Kash-yapa, who not only subdued the local people but also allowed them to live in peace with the non-locals. Henceforth, the valley was named as *Kasheer* and its people as *Koshur* people. This explains our etymology and to this fact, Babar, the founder of the Mughal rule in India, also refers in his *Memoirs*. According to him, the Kash tribes were the people who gave a name to Kashmir. When they settled in the basin of the river Chenab, they named it as *Kashtawar*, which is presently known as *Kishtawar*. When the same tribes predominated the basin of the river Jhelum, they named it, *Kashmira* or *Kasheer*. Our study leads to the following conclusions:

- The Kashmiris are the Caucasoids belonging to the branch of the Kassite Aryans.
- It was the Kash or Khash tribe of the Kassites who gave a name to the valley of Kashmir.

CAVE DEWELLERS

Excavations conducted at Burzahom have revealed that the earliest inhabitants of the valley were cave-dwellers or pit-dwellers. It was in about 2375 BC. that the people of Kashmir chose the various *Krewas* or uplands for their residential purposes. The ancient site has yielded a large number of bone and stone tools, in the shape of harpoons, needles, arrow-heads, spear heads, axes, and chisels. Of unusual interest are the burials of human beings and animals so far located in the habituation chambers. The excavations also revealed the first ever found rock painting, depicting a hunting scene during day, illuminated by the two shining Suns, which is perhaps the earliest specimen of primitive art in Kashmir. Around the perimeter of these underground dwellings are found post holes which suggest the presence of thatched roofs over them. Hearths were encountered near the entrance of circular underground dwelling but in rectangular or square pits these were found in the centre. The material culture included coarse grey or black burnished pottery, often with matmarked base, a wide range of bone points, awls, needles and harpoons, stone axes, pecked and ground, of both oval and long section, ring stones and a distinctive pierced rectangular chopper or knife of bone called 'harvester'; a kind hitherto unknown to India. Hunting appears to have played an important part in the sustenance of these settlers. This underground dwelling culture on the basis of radio-carbon dating can be placed to 2375 BC. It means that the people of Kashmir choose the highland *Karewas* for their dwelling purposes, about five thousand years ago.

In Period II, these people continued to use stone and bone tools but they now lived in mud or mud brick houses, sometimes plastered with mud, instead of caves or pits and frequently buried their dead. Both primary and secondary burials have been encountered chiefly of crouched skeletons placed in oval pits without grave goods. In some cases, red ochre had been put over

the body. Of unusual interest are the burial habits of these people, who used to bury human beings with animals such as dogs, wolves or ibexes.

It has been found that the Neolithic culture of Kashmir had its own distinctive traits. Its wide range of bone tools, residential caves, dwelling pits, perforated knife or blade, burial of a pet animal with the master, and purposeful burial of animals mark it as unique. On the basis of a comparative study, it is claimed that Neolithic culture of Kashmir with its hunting based culture has a close affinity with the similar cultures of Northwest China and Central Asia.

Neolithic phase is followed at Burzahom by a culture associated with erection of massive stone circles or *menhirs* in memory of the dead. The material culture of megalithic people of Burzahom, is characterized by the use of coarse red ware pottery. There are eleven megaliths on the top of this *Karewah*, of which five are erect and the rest have fallen on the ground.

Recent explorations in the valley have brought to light several pre-historic sites at Begagund, Goffkral, Hariparigom, Jayadevi-Udar, Olchibagh, Pampur, Panzgom, Sombur, Thajwor, Waztal and Brah. All these sites bear neolithic assemblage, closely similar to that revealed at Burzahom. *Menhirs* have been noticed at Bagagund, Goffkral, Hariparigom and Pampur.

HERATH

The festival connected with the marriage of Shiva with Paravati, is known as *Herath* among the Kashmiris. Its local character distinguishes it from the festival being observed outside Kashmir. *Herath* is a day of great feasting in Kashmir

because it signifies that this marriage was conducted in this valley.

Paravati, the daughter of the King of the Himalayas practiced penance to achieve Shiva. At her *Suyamber*, all princes arrived to seek her hand. Shiva dressed as an ascetic and naked, came to the site. He had adorned himself with snakes, smeared ash on his body, had a lion-skin tied around him, and had garlanded his neck with skulls. With trident and drum in his hand, he came riding on his favorite bull. His companions were dressed as monsters. The king and the queen felt aggrieved and disliked the visitor. But, contrary to all expectation, Paravati came forward and put the garland of marriage in the neck of Shiva. All felt excited and disliked the marriage saying that Parvati had married a mad man. Shiva, then in ecstasy danced and the snow began to fall heavily. His *Tandu* dance brought more snow and the mountains began to shake and earth seemed to turn up-side down. Shiva was then accepted as the husband of their daughter by her parents. All bowed and knelt before Shiva and Parvati.

After their marriage, Shiva accompanied by his bride, Parvati retired to the Sri Amarnatha cave in Kashmir. Since then, the sacred cave came to be known as the abode of Shiva, and is visited every year by pilgrims. It contains the self formed ice *Lingam*, which increases or decreases with the waxing and waning of the moon. The *Lingam* is formed from the ice drops and manifests itself in this cave. Worship of the *Lingam* is associated with Shiva philosophy and the *Lingam* is considered as a divine manifestation of the creative power. According to Hassan, the cave is 12,000 feet long, situated in a long, glacial gorge, high among mountains of the Pir Panchal range.

Herath or *Shiva-ratri* is observed as a festival of great importance by the Kashmiris Pandits. On this auspicious occasion, special dishes are offered to the guests. The cave of Sri

Amarnath is the sacred abode of Shiva, most revered since ancient times. The three peaks, representing the three gods, overlook the cave.

THE NAGA KINGDOM

The identification of the Naga tribes with the seafaring people, who survived after the Noah's Flood is still shrouded in mystery. There was a time, when these people held their sway on a vast region stretching in the slopes of the Himalayas from Nagaland (26° N \times 94° E) in the West to the Nanga Parbat (35° $20'$ N \times 74° $40'$ E). But after the emergence of the Aryan tribes, the Nagas were downgraded to the status of animals and many myths and legends were weaved regarding their existence and character. A careful study of the Indian literature, however establishes their existence as human beings but with supernatural powers. But, in most of the Aryan literature which is in Sanskrit, the Nagas have been vandalised as snakes with poisonous fangs. However, the fact is that the Nagas were the original settlers in Kashmir, and their totem was the hooded serpent.

In Kashmir, the people have shared the belief that snakes live in springs. They also believed that snakes could appear in human form, marry and have children. A spring is called a *Nag* in Kashmiri even today. The earliest inhabitants of the valley cherished aboriginal beliefs, among which the snake cult was popular. But with the advent of the Aryans, their belief in the aboriginal deities sank into oblivion. However, their belief in ghosts and spirits continued and got mixed-up with the *Vedic* and the *Puranic* gods and goddesses.

The river Vitasta in those days, had been represented by the name of the goddess Gauri and the lake Volar had been named after Padma-Naga. We come to the

conclusion that in the time of Nila-Naga, the Volar lake existed in the valley. The King Nila Naga, ruled over Kashmir after the Deluge of Noah, which occurred in about 4000 B. C. The Naga King had the holy rod, half cubic long.

The *Rajatarangini* of Kalhana mentions Nila Naga as the lord of Kashmir, who was worshipped at Verinag. The Naga kingdom extended from Shardi to Verinag and had been ruled over by the descendents of Kadru and Vinata, who had divided it, between themselves. When, the children of Kadru were forced to migrate from Verinag, Vishnu came to their help. Kalhana speaks very high of the Nagas, who made the valley safe from the foreign invaders. During their rule, big and lofty houses of timber were constructed by the people. Many works of public utility, like embankments and stairs descending into rivers were carried out by them. They also established certain seats of learning. Many gardens were laid out by them, which had grape and fruit plants, irrigated by canals and streams. Kalhana, while praising the conditions prevailing at the time says that 'things that even in heaven are difficult to find are common there'.

Much is not known about the kings of Kashmir after the death of Nila-Naga and his successors. Gonanda I, according to Kalhana, is the first important ruler of Kashmir, whose successors are stated to have ruled over Kashmir for 2268 years. Among the Naga rulers of Kashmir, we have mentioned Nila Naga, who opposed introduction of more Khasha tribes in the Kashmir valley. We only know the names of other Naga kings, among whom mention may be made of:

Naga Sadangula, the chief of Dooru.

Naga Mahapadma, the chief of Chandrapura.

Naga Raja, the builder of Nagar fort, which is called Hari Parbhat.

Aryaka Naga.

Naga Vatta.

Naga Vara, the chief of Nagam *parganah*.

In the ancient literature, Kashmir has been mentioned as of Gandhara, which may be termed as a cultural or political unit extending from Annatnag in Kashmir to Peshawar, with Texila, as its center. Before the rise of Buddhism, the whole of Gandhara, was under the Nagas. In the old tradition, we find some Naga scholars, like Kapila, who is considered the *Sankiya-darashan*. Patanjali, the author of *Paramaratha-sara*, who is also known as an *Avatara* of Shesha Naga was also a Naga. In the same way, Naga Arjuna and Naga Bodhi, who command much respect in the Buddhist world, were also Nagas. These Nagas often rose against the Aryans, because they were against the Aryan caste system, their religious pantheon and their superiority complex. Hence, when the message of Buddhism reached them, they were the first to accept it. It is certain that Buddhism came to Gandhara and Kashmir at the same time. In the Kashmiri chronicles, it has been mentioned that 150 years prior to Naga Arjuna, a Buddhist scholar, Sakya Simha, preached Buddhism in Kashmir. Naga Arjuna lived in the first century. Kangra, a part of the Greater Kashmir was ruled over by a Naga, who founded Nagarkot. Nagar in Gilgit was also ruled by a Kashmiri Naga. Rajauri, which was a part of the Greater Kashmir was ruled over by Somapala Naga and his brother Naga Pala.

TOPOGRAPHY OF KASHMIR

The valley of Kashmir was surrounded with the neighboring kingdoms of *Prunts* (Poonch), *Urasa* (Hazara), *Karnavo* (Karnah), *Kashtavata* (Kishtwar), *Rajpuri* (Rajauri), *Lahora* (Lohrin), *Daradessa* (Gurez), *Lukh Butan* (Little Tibet), *Bud Butun* (Big Tibet), *Loh* (Leh), *Champ* (Chamba) and *Vallapur* (Billavar).

It was divided into two administrative divisions known as *Maraz* (Madavarajiya) and *Kamaraz* (Kramarajiya) mentioned by Kalhana, which were further divided into 27 divisions called *vishayas*. Some of the ancient towns and villages, which have survived upto the present are Zewan (*Jayavana*), Khunmoh (*Khonamusa*), Awantipur (*Vantapura*), Pampur (*Padamapura*), Latpur (*Lalitapura*), Dachenpur (*Dakhshinapura*), Chakdar (*Chakradhara*), Bijbehara (*Vijeyashwara*), Banihal (*Banasala*), Divsar (*Devasara*), Nagam (*Nagrama*), Khag (*Khagi*), Paraspur (*Parihaspura*), the capital of Lalitaditya. Similarly, modern Trihgama was known as Trigrami and Bangil was known as Bhangila in the past. Pratapapura is known as Tapar now, and is the site of an ancient monument. Similarly, Kanishakapura is called these days as Kanispur, Varahamula as Baramulla and Hashkapura as Ushkur.

ANCIENT REFERENCES ABOUT KASHMIR

The ancient references to the valley of Kashmir are contained in the Greek classics of Ptolemy, Dionysis, Hekataios, and Herodotos. The Greeks refer to Kashmir as *Kasperia*. According to them, during those ancient times, the Kashmirians held the region between the Indus and the Beas. From the above account, we can safely infer that during that period, the Kashmiris ruled over a vast area, including Punjab and the Northwestern regions of India.

The Kashmiris have been mentioned as good pedestrians by Dionysios and Nonnos in their poems. Herodotes has also referred to Kashmir as *Kaspatyros*. Panini is the earliest Sanskrit scholar to make a reference to Kashmir as *Kashmira* and to the Kashmiries as *Kashmirah*. However, according to the local tradition, the name Kashmir was derived from *Kashyapur* or the city of Kashyapa Rishi. But, such a derivation in etymology cannot be termed as a genuine source; for it would stand for a city and not for the country, which is a vast valley.

The earliest reference, pertaining to Kashmiris is available in the *Annals of the Hang Shu*, which dates back to 220 BC. It is given below:

"They grow five field crops, grapes and various kinds of fruit. They manure their orchard. The land is low and damp, producing rice and fish. They are skillful at decorative work, engraving and the art of inlay, at building residences, and weaving woolens and at patterned embroidery. They are fond of wine and food. There is gold, silver, copper and tin with which they make utensils, and they have markets with stalls."

However, the first clear reference to the valley are contained in the Chinese records of the sixth century, when we had diplomatic relations with that country. They have referred to Kashmir as a country, enveloped on all sides by the snowy mountains.

Hiuen Tsiang, who visited Kashmir in 634 has referred to the valley as *Kia-shi-mi-lo*. During his two-year stay in the valley, he acquainted himself thoroughly, with its topography and describes it as the country, which is enclosed on all sides by high mountains. According to him, these natural bulwarks have saved the kingdom, from subjugation. He speaks of the Kashmiris as handsome, learned, frivolous and clever. The official records of the Tang dynasty makes mention of the ambassador sent by *Chen-to-lo-pi-li* and *Mu-to-pi* to the Chinese court and we can safely assume that the names can be identified as Chandrapida and Lalitaditya Muktapida, the two renowned rulers of Kashmir. Ou-kong reached Kashmir in the year 759 AD. and spent four years here, visiting the Buddhist *Stupas*. He makes mention of the three passes, leading to the valley. According to him, one of the passes leads to *Tou-fan* or Tibet, the other to *Po-lin* or Balistan, and the third to *Kie-to-lo* or Gandhara. From the above it is clear that the people of Kashmir

had established cultural relations with the people of Ladakh, Tibet, Gilgit, Taxila and Peshawar during the ancient period.

The Arabs provide us, with most authentic and accurate description of *Qashmir* in the eighth century. Al-Masudi, Al-Qaziru, Al-Idrisi, and Al-Beruni have given vivid details about the topography of Kashmir. It was in the eighth century that the Arabs reached close to the boundaries of the kingdom of Kashmir. Sultan Mahmood of Gaznah invaded Kashmir twice in 1015 and 1021, but failed to conquer it. Feeling amazed, he deputed his court counsellor, Abu Rihan Al-Beruni to learn about the sciences of Indian in about 1021. Al-Beruni established close contacts with the Sanskrit scholars of Kashmir and even succeeded in influencing their writings. He even composed certain Sanskrit treatises for circulation among the people of Kashmir, and also collected many Sanskrit works from remote places.

Information about Kashmir, inner and outer valley is available in the Arabic works of Al-Masudi, Al-Qazwani, Al-Idrisi and Al-Beruni. Let me quote some interesting information from one of these works:

"The distance between inner Qashmir and outer Qashmir can be covered in 70 days by land. High mountains separate both the above divisions, with passes leading to China. The inner town of Qashmir Adhithana is a big town in Hind. Outer Qashmir has more than seventy thousand villages, while Inner Qashmir has more than a thousand villages."

Al-Beruni gives a detailed description of the passes leading into the valley, and remarks that the Kashmiris are very particular to safeguard their country from foreign invasions. They take every precaution to keep the passes leading into the valley equipped with strong defense and as such, do not allow anyone to enter their country. Al-Beruni, further remarks that in former times,

they would allow one or two foreigners to enter Kashmir and these would be no other than the Jews.

BACTRIAN AND SCYTHIAN KINGS

During the 6th century BC, the Achaemenian monarchy rose to power in Persia, Afghanistan and other regions of the Northern India under the leadership of Cyrus the Great. The valley of Kashmir, which formed a part of Gandhara, came under the influence of the Bactrians, the Scythians and the Parthians. We do not know much about those Kings except their names. Euthydemus I, came to power in 220 BC. He was the Bactrian king, whose coins have been found in Kashmir. Eukratides the Great, definitely ruled over a vast region including Kashmir. His period is given in his Kashmir coins as 175 BC. Apollodotes, Menander, Antimachos Nikephoros and Hippostrates succeeded him. Among the Scythian kings of Kashmir, mention may be made of Manes, Azilises, Vonones and Sparagadames. We have scanty clues about Abdgases, who was a Parthian king of Kashmir.

Alexander the Great set out for his Indian expedition in about 327 BC, from his base camp in Bactria, which touched Gandhara. Having crossed the rocky and forest clad valleys of the Hindu-Kush, he reached Taxila, the capital city of Gandhara. After having spent some time at Taxila he reached a tributary of the river Jehlum wherefrom, he turned back for home. Thus Taxila became a meeting ground between the Mediterranean and India, a center of Greeco Roman art and culture for nearly eight hundred years. It remained under the Greek rule for nearly 20 years and during that period, small contingents of the Greek soldiers disposed themselves in the Hindu-Kush, Chitral, Gilgit, Hazara and Kashmir. They founded small colonies and chiefships in Bactria, Central Asia and Afghanistan. These small

Greek states were ruled over by military commanders, who had got detached away, from the main command of the Greek army. Famous among these viceroys are Demetrius, Pantaleon, Manes, Hippostratos, Agarthocles, Apollodotos, Manandrou, Antialcides, Strato, Eliocles, Lysias and Archebius. We have numerous specimens of the coinage issued by these Graeco-Indian rulers.

GREEK KINGS OF KASHMIR

The Greek period in the history of Kashmir is completely shrouded in mystery. Here and there, we find evidence; archaeological and numismatic, which proves that after Alexandar's invasion, numerous chiefships came to be established in the Northwestern parts of India. These Greek overlords, who established their small kingdoms in Kashmir, seem to have owed allegiance to their masters in the beginning but after a lapse of some time and, when the central rule had weakened, they assumed independent postures. It was during their rule that the Roman art traveled to Kashmir through Syria, Persia and Kabul. The Sun Temple of Kashmir has its closest links with the Temple of the Sun at Baalbeck in Syria. The Kharoshti inscriptions and statues found by the author in the Lolab valley and numerous Greek coins preserved in the Srinagar Museum, all point out to the factual existence of the Greeks in Kashmir. It was during the rule of the Greeks that Buddhism was introduced in Kashmir.

The following are the kings, whose coins have been located in Kashmir:

- * Euthydemos-I (220 BC.)
- * Lothedemos (220 BC)
- * Eukratidos (175 BC)
- * Apollodotos

- * Menandrou
- * Antimakhos
- * Hipostrartos
- * Azes
- * Manes
- * Azilises
- * Vonones
- * Spalirises
- * Abdagases

The Greeks made donations to the Buddhists *Sangha*, erected *Stupas* over the sacred relics, constructed *viharas* and installed images in them. It was Menadrou, who after having been defeated by Naga Sena in a religious discussion, became a Buddhist. It was during the Greek period that the cultural traditions of Rome, Byzantium, Syria and Iran traveled to the valley and its influence can be traced in the archaeological style of the Sun Temple of Martanda. Similar foreign influences can be traced in the constructional style of *Takhat-i-Sulaiman*, and the Buddhist terra-cottas of Harwan, Ushkar and Akhnur.

The Yu-echi tribes of the Kansu region in China occupied Gandhara in about 177 BC, and they are known as the Kushanas. Kalhana in his *Rajatarangni* provides historical evidence about the three Kushana rulers, Hushka, Jushka and Kanishka, who ruled over Kashmir in about the first century and founded many towns, *viharas* and Buddhist *stupas* in the valley.

KANISHKA THE GREAT

According to Hiuen Tsiang, Kanishka succeeded to the kingdom of Kashmir in the four hundredth year after the *Nirvana*. Further researches on numismatic sources have revealed that he ruled between 70 and 90 AD. It was Kanishka, who restored Buddhism in his kingdom by giving it his patronage. As such, his period is most important for the history

of Buddhism in Kashmir, Gandhara and Central Asia. He built many *Viharas*, *Stupas*, and other religious buildings. Further, lavish grants were made in favor of the monks during his reign. It was Kanishka who struck coins with the name of *Boddo* (Buddha).

According to the Buddhist traditions, Kanishka held the Fourth Buddhist Council in Kashmir. He was advised by Parsva to summon all the monks for collection of the sacred texts, and to prepare commentaries on the *Sutra*, the *Vinaya* and the *Abhidharma*. This Council was held at Kuvana in Kashmir. It has been termed as *Kein-tho-lo* in the Chinese geography. Besides large audience, this Council was attended by 500 *Arhatas*, 500 *Bodhisatvas* and 500 *Panditas*. Asvaghosa, the celebrated author of the *Buddhacarita*, the Saundrananda and the Sariputrprakarman, attended this Council. It goes to the credit of this Council that commentaries on all the Buddhist texts were compiled into two treatises, known as *Upadesa-sastras* and *Vibhasa-Shastras*. The latter is known as *Kas-mir-shi* in Chinese. It also goes to the credit of this Council that for the first time in the history of Buddhism, freedom of thought and expression was recognized and it was declared that the texts of all the 18 Schools of thought in Buddhism were correct, for all of them contained the words of the Master. This Council is important in this respect also because it marks a new epoch in the history of Buddhism. Henceforth, Kashmir became the headquarters of the Sarvastivadin School of Buddhism. These doctrines penetrated into Kabul, Qandhar, Central Asia and Tibet. Kanishka patronized such activities and even made a gift of Kashmir to the *Sangha*. It has further been given by the Chinese sources that the final decisions of the Council were engraved on copper plates and deposited in a *Stupa*, under orders of the king. Excavations done at Harvan, Ushkar and Ahan have revealed existence of Buddhist relics but no traces of these copper plates have been found and this problem still engages attention of scholars throughout the world.

Hence forth, the valley became the fountainhead of the *Mahayana* Buddhism, which was popularized by the Kashmiris in Central Asia, Tibet, China and South-East Asia. Vairochana was the first Kashmiri missionary, who built the first Buddhist *Vihara* at Khotan in the Central Asian region. Most famous among the Kashmiri monks, who introduced Buddhism in China are Kumarajiva, Buddhayasas, Saghabhuti, Vimalaksha and Gunavarmana. The latter is renowned for his missionary activities in Java, Sumatra, Bali, Borneo and other islands in the South-East Asia. It was in the 7th century that Buddhism lost its popularity in the valley and Hinduism asserted its dominant position due to the patronage extended to it by the Hindu kings of Kashmir. It was Nara, who started the process, and it was Durlabhavardhana (598 AD) who completed the process, which eventually resulted in the extinction of Buddhism from Kashmir.

JESUS CHRIST AND KASHMIR

There are numerous references about Jesus having visited Glastonbury, Egypt, Iran, Kashgar, Gujrat, Sri Lanka, Orissa, Nepal, Tibet and Ladakh. However, it is amazing that one of our ancient Sanskrit works, the *Bhavishya-Maha-Purana* makes mention of the visit by the Son of God (*Ishvara Putram*) to Kashmir and his talk with Raja Shalivahana of Kashmir. This famous Purana was composed by Suta in 1391 Lankika era which corresponds to 115 AD. It will be interesting to quote one or two sentences from his long conversation with the king.

O king! I hail from the land far away,

*Where there is no truth and evil knows no limit.
I appeared in the Maleecha country, and I suffered at their
hands.*

*I am known as Ishvara Putram (the Son of God)
Born of Kanya-Garbam, the virgin.
I teach love, truth and purity of heart.
I ask human beings to serve the lord.
The lord God is in the centre of the Sun, and the elements.
And God and the Sun are foever,
Bliss giving lord being always in my heart.
My name has been established Isha-Mase.*

But the following references by the famous Kashmiri historian
Mullah Nadri is very significant:

*'During this period, Hazrat Yuzu Asaph, having come
from the Holy Land to the Holy valley, proclaimed his
ministry. He devoted his days and nights in prayers, and
having attained the highest status in spiritual hierarchy,
declared himself as the Prophet sent to Kashmiris. I have
seen in work of hindus that this Prophet was really
Hazrat Isa, the spirit of God, who had assumed the name
of Yuzu-Asaph in Kashmir.'*

EMISSARY OF THE GLORIOUS PROPHET IN KASHMIR

In 628, the Glorious Prophet deputed his envoys to
different capitals with letters informing them about his sacred
mission. Historical evidence is available about envoys to
Heraclius, the Roman Emperor, the king of Abyssinia and the
Shah of Iran and the Pharaoh of Egypt. The letter to the Shah of
Iran was sent through Abdullah bin Hudhafa. The Noble Prophet
also sent a letter to Munzir Taima, the Amir of Bharian through
his envoy Ala ibn Hadrami. In the next month, the Glorious

Prophet also wrote to the Amir of Yamima, the king of Ghassan and the Amirs of several tribes in Yeman.

In 630, the Noble Prophet again sent envoys to various rulers in Asia. A letter was sent to the Emperor of China through Abu Hazifa Yamani. This emissary had to travel by the Silk Road, the great trans-Asian highway linking Sian in China with Antioch in Rome. On his way to China, he got stuck up in Kashmir due to a heavy snowfall. It was the same year when Hiuen Tsiang, the world famous Chinese traveler had embarked on his journey to Kashmir. Abu Hazifa Yamani came to Kashmir which was an important post on the Silk Road, for his onward journey to Kashgar, Khotan, Miran and finally to Sian. The Arab envoy and his party were treated well by the Raja Veenaditya of Kashmir. He even bestowed the title of *Zalkar* on Abu Hazifa Yamani.

Now another interesting information is available about the deputation of envoy by the Glorious Prophet with a letter to Raja Veenaditya of Kashmir. It is mentioned that the Noble Prophet did depute his envoy with some gifts and a letter to the Raja of Kashmir. Unfortunately, the name of the envoy has not been mentioned by the writer. He simply showers praises on the natural scenic beauty of Kashmir and praises the noble qualities of the ruler. He says that Raja Veenaditya was a good ruler, who considered his subjects like his children. It was due to his noble and kind behavior that the Glorious Prophet sent his envoy with a letter to Raja Veenaditya. We are not aware about the contents of the letter. But we can only surmise by pondering over the letter, which was sent by the Noble Prophet to the Shah of Iran.

"In the name of Allah, the Gracious, the Merciful. This letter is from Muhammad, the Messenger of God to Chosroes, the Shah of Iran. Whoever submits to a perfect guidance and bears witness that Allah is one and Muhammad is His servant and Messenger, on him peace.

O King, under the command of God; I invite you to Islam, for I have been sent as His Messenger to all mankind. If you reject this invitations, the sin of denial of all your people will rest on your head."

GREATER KASHMIR

Kalasha ruled over Greater Kashmir from 1063 to 1089. Besides the valley of Kashmir, he held his sway on Chamba, Kangra, Lahora, Bhaderwah, Kishtawar, Hazara, Rajanuri and Bandipora. He was a strong and a powerful ruler, who organized his kingdom and administration on sound lines. The people began to progress and the king took personal interest in their advancement. They began taking interest in social and religious activities. Festivities were arranged, choral singing, called *Vanvun* and a better technique of female dancing was introduced. He loved his subjects and took various measures to encourage agriculture, horticulture, arts and crafts. He founded some towns, especially Zevan at about 6 miles east of Srinagar, which possessed shrines, buildings, tanks and gardens. He invited the *Turuska* artists from foreign lands to decorate these Hindu shrines. The king organized the secret department and spies were spread throughout the country for watch and detection of the aliens.

It was Kalasha, who sensed the incoming danger of the advance of the Muslim *Sultans*. As such, the king took certain measures to strengthen his position. Vamana was made the prime minister, who confiscated religious endowments and filled up the royal treasury. Kalasha suppressed the Damaras and exiled Bijja, who had led the unruly elements in the kingdom. The Raja of Hazara, who had rebelled was defeated and brought into submission. The king asserted his authority in the surrounding principalities and in order to create a ring of buffer states around his kingdom, convened a royal conference in 1087. It was

attended to by the Rajas of Chamba, Kangra, Lahora, Bhaderwah, Kishtawar, Hazara, Rajauri and Bandipora. The conference was held in his capital at Srinagar. It is evident that the king wanted to forge a united front of the Hindu Rajas against the inroads of the Muslim *Sultans*.

ABHINAVAGUPTA

Abhinavagupta, who is considered as one of the greatest exponents of the *Shaiva* philosophy, lived during the reign of the Queen Didda (980-1003). Out of his 42 works found so far, 37 are on philosophy. He was born in a Brahman family and inherited interest in spiritual activities from his childhood. He was so fond of learning that he studied under various teachers, so as to understand different subjects and branches of learning. His *Tantric* studies are contained in his world famous *Tantraloka*, in which he raised the *Shaiva* philosophy of Kashmir to the zenith. His poetic works also deserve attention and his contribution to the Sanskrit literature, as a whole is indeed great. He is one of those great Kashmiris, who have earned fame for their intellectual achievements.

The *Tantraloka* can be termed as the most important and famous works of Abhinavagupta, in which he has fully discussed the *Tantric* philosophy. The worship of the Supreme Being in the female form is one of the special features in this system, where rituals play an important part in realising the glory of *Shakti*, the world mother. This philosophy aims at gaining material as well as spiritual aims, through various rituals, connected with magic and mysticism. The methods of worship and the mode of meditation in the *tantric* philosophy are intended for the benefit of the common people and these are free from communication or personal consideration.

Abhinavagupta is one of the greatest propounders of *Shaivism*, whose works on metaphysics have given him an important place in the history of human thought. It has been claimed that during his manifold studies, he might have come across with Islamic thought, through the Sanskrit works of Al-Beruni, which the later composed for intellectual domination of the Kashmiri scholars. Al-Beruni was a great Indologist, attached to the court of Mahmud of Ghazna. According to him, "*the Hindus sciences have fled to Kashmir like atoms*", and he repeatedly refers to the great Kashmiri scholars. He himself composed Sanskrit treatises for circulation among the Kashmiris. While dealing with the geography of the valley, he remarks that "*the Kashmiris are particularly anxious about the natural strength of their country, and therefore take much care to keep watch on the passes and routes leading into the valley. As such, it is difficult to have any commerce with them. In former times they used to allow, one or two foreigners to settle in their country, particularly Jews, but at present they do not allow any Hindu, whom they do not know personally, to enter, much less other people.*"

LALITADITYA THE GREAT

Lalitaditya Muktapida ascended the throne in 724. He is known in history as a great king who brought glory and honor to the Kashmiris. He ushered a new era of prosperity in the realm. He has been mentioned in the Chinese, the Turkish, and the Tibetan legends as a great conqueror. In the Chinese annals, he is known as *Mu-ti-pi*, the king of Kashmir, who sent an embassy to the Chinese court between 736-747.

Being eager, like Alexander for new conquests, he set out on new expeditions every now and then. After having subjugated Punjab, he invaded the kingdom of Kanauj, which had acquired importance during the reign of its ruler, Yasovarmana. Both the kings entered into an alliance and a treaty of friendship was

drawn accordingly. Mitrasarman, the Foreign Minister of Lalitaditya picked up a quarrel with Yasovarmana, which resulted in complete uprooting of the Kanauj army at the hands of the Kashmiris. Kanauj was annexed and by this conquest, Lalitaditya became the sovereign of the North-Western India.

This success created a desire in the king's heart for world conquest, which could not be allayed. According to Kalhana, the King then led an expedition for the conquest of Kalinga. The Kashmiri army had now equipped itself with a large number of elephants. Having conquered Kalinga, Lalitaditya marched further and defeated Javitagupta of Bihar and Bengal. From there, he advanced into the territory of Karnataka, which was ruled over by a benevolent queen named Ratta. She submitted and got protection and with her connivance, he marched towards the West. Gujarat was occupied and the Kashmiris then entered into the city of Dwarika. Thus, the empire of Lalitaditya the Great, became the most powerful empire in the Northern India since the Gupta period.

While the Arabs were making efforts to advance towards Kabul, Lalitaditya got an easy opportunity to extend his sway toward the Indus. After having defeated the *Shahis* of Kabul, the King made his homeward march from Gilgit. Daradistan was completely over-run and occupied. Kalhana remarks, that the King did not tolerate the continuous drinking of wine by the Darads and their other sensual habits. After having subdued them, he conquered some regions towards the north of Kashmir, especially some parts of Ladakh.

Through these conquests, Lalitaditya collected many treasures. He had subdued Orissa, Bengal, Deccan, Punjab, Afghanistan, Daradistan, Ladakh, Tibet and some territory in Central Asia. Many kings submitted and accepted Lalitaditya as their emperor. He got from Maghada a huge statue of Buddha, for installation in his capital at Parihaspora in Kashmir. It is

clear, that Kashmir commended the respect of many kings of the South as well as of the North and the Kashmiris was fortunate enough to find a great ruler, to lead them on the path of national glory.

PARIHASPORA

Lalitaditya Muktapida (724-761 AD.) is mentioned as *Mu-to-pi* in the Chinese Annals of the T'ang Dynasty and the Arab scholars have named him as *Mu-ttai*. By his frequent and extensive campaigns, he made his imperial power felt from Kanauj to Kabul and from Badakhshan to Sind. He sought an alliance with the Chinese emperor, against the Tibetans and even offered to make arrangements for keeping an auxiliary force of 200,000 men on the banks of the Volar Lake. He repulsed an Arab attack by Junaïd and thus checkmated Arab projects in India. A recent monograph by the Archeological Survey of India speaks of him "as the most powerful and, renowned ruler, who made the imperial power of Kashmir felt not only in a large part of India but beyond its frontiers." Unfortunately, Lalitaditya the Great, has been uptill now, projected only as a ruler of Kashmir and not as a great king of India. On the same analogy, his new capital at Parihaspora in Kashmir, can be termed as the 8th century capital of the North India. Kalhana in his *Rajatarangini* designates Lalitaditya as "Indra of earth" who chose the *Karewas* of Paraspur, Gurdan and Diver as a site for royal palaces. This explains the splendor of the capital city built by the king. According to Kalhana, the capital had 7,000 dwellings for residential purposes. Besides this, the king got established 5 great structures i.e., *Parihasakeshava*, *Mukteashava*, *Mahavaraaha*, *Govardhanadhara* and *Rajjavihara*.

At the Northeastern corner of the platform is the *stupa* of Chankuna, the Chinese Minister of the king. Its super-structure has entirely disappeared. There is a large massive block in the

middle of this debris, which has a circular hole in the middle about 1 meter deep. This base is square on plan, with a flight of steps on each side. A flight of steps leads down to the courtyard. There are three cells constructed on a plinth projected into the courtyard. Near a corner of it, is a large stone, which may have served as a water reservoir for bathing purposes. This monastery was repaired at a subsequent period, which is clearly evident on the exterior of the wall, on the eastern and western sides.

Lalitaditya Muktapida was a great builder and a patron of arts and culture. He created an environment, in which a movement of founding of big and small Buddhist and Shaivist temples was manifested. A number of shrines, temples, and *Viharas* were built by him. Pruntus, Latpora, Shadipora and numerous other towns were founded by him, but his other towns cannot be traced now. Religious endowments were granted for maintenance of these shrines. Huge statues were erected at different places. The grand *Viharas* at Parihaspora in Kashmir were dedicated to Buddha. Here stood the three conventional huge structures, a temple, a monastery and a *Stupa*, built of massive stones. The edifice was surrounded by a city. The emperor got erected a colossal statue of Buddha in copper, in the main *Stupa*.

Kalhana, in his *Rajatarangni*, makes mention of the five great buildings, which Lalitaditya the Great, got erected in his capital. After naming these structures, he gives a detailed description of images and statues made of copper, silver and gold. The idol of *Muktakeshwara* was made by utilizing 84,000 *Tolas* of gold. About several thousand kilos of silver were used in making the statues of *Parihasakeshava*. Other golden statues include those of Vishu, Mahavarha, Jina, while there were several other golden and silver statues of the Buddhist and Hindu deities. The godowns under the stone staircases contained gold and silver coins, art treasures and jewels, which Lalitaditya had acquired from distant lands.

MAHMOOD INVADES KASHMIR

In the early 11th century, the Northern India witnessed about seventeen raids by Sultan Mahmood of Gaznah, who was the ruler of Khurasan, Balkh and Afghanistan. His main aim has been loot, arson and killings. He never tried to establish his sovereignty over Peshawar, Lahore, Multan, Ujjain, Gwalior, Kanauj, Ajmer, Gujrat and Soomnath. During every raid, he had Hindu idols broken, silver, gold, and jewels taken away to Ghazni. He succeeded in all his raids but failed in Kashmir. In 1013, Samgrama-raj, the king of Kashmir, had deputed a large Kashmir force, under Tunga to help Trilochan-pala of Lahore. In order to teach a lesson to the Kashmiri king, Sultan Mahmud of Gaznah, invaded Kashmir in 1015, but failed. In order to retrieve his honor and avenge his defeat, he invaded Kashmir again in 1021. He tried to enter the valley from the Tushmaidan route but was stopped by the Kashmiri forces at Loharkot. Due to the heavy snowfall, he lost most of his troops and escaped to save his life.

Al-Beruni (973-1049), a great Muslim Orientalist, who knew several languages, including Sanskrit and who was well versed in the Indian sciences, was deputed by Mahmood of Gaznah to Kashmir. His main aim was to learn about the topography, routes and passes of the valley. Above all, he had to learn as to what sort of metal, the Kashmiris were made of. Al-Beruni had to remark that the "Kashmiris are particularly anxious about the natural strength of their country and, therefore, take always much care to keep a strong hold upon the entrances and roads leading into it."

ADVENT OF SHIVA-SUTRAS AND THE TRIKA

During the period of the Karkotas (600-1003 AD.), Kashmir developed a humanistic philosophy of its own, known

as the Kashmir *Shaivism*. The *Agamas*, which give a description of the dialogues between Shiva and Parvati, were compiled with suitable interpretations by Somananda in the 8th century. Utpaladeva and Abhinavagupta further developed these *Agamas* with detailed commentaries like the *Ishvara Praysbhijna* and the famed *Tantraloka*. The Kashmiri scholars worked out a monistic philosophy, which is quite distinct from the *Advaita Vedanta*. They taught that phenomenal existence, though transitory in nature, was not unreal and manifested in its phenomenal aspect. It continues to be what it has been eternally; the limitless, all-inclusive; blissful and external consciousness. The *Shiva Sutras* are believed to be the work of Shiva himself and these therefore, from part of the *Agama Shastra*.

Of all the humanistic achievements of Kashmir, the *Trika* is unquestionably the greatest. It is of world-wide interest, for it is Kashmir's very own and in the words of a Kashmiri author, "like saffron, which grows nowhere else except in Kashmir." The *Trika* is a wonderful synthesis of all the important systems of knowledge and thinking, as well as, all moral and spiritual disciplines, practised previously in India. It is the synthesis of all that is universal and enduring in the *Vedanta*, the *Sankhya*, the *Dharma* and the *Vinaya*, as well as, all that is highest and noblest in the *Vaishnava* and the *Shakta* schools of thought.

While synthesizing all previous system of philosophic thinking and spiritual discipline, the *Trika* has been careful to avoid the many pitfalls, into which certain later representations of the earlier systems have been led. The *Trika* is completely free from all negativeness. While absolutely monastic in its analysis of man and the universe, the *Trika* is yet a most realistic and dynamic system. The *Trika* is an opportune revelation designated to meet and solve the many intricate problems, personal and social, which confront the man all over the world.

The *Trika* is the fundamental science of three most vital facts of universal experience, namely (a) man, (b) universe and (c) adjustment. While all these three are dealt with in the *Trika*, it is the man, who is its primal concern, so much so that the *Trika Shastra* might as well be called the science of humanism. The *Trika* does not just stop here, but analyses man's entire construction; physical, mental and spiritual. In addition to the analysis, not only of man but, also his universe into thirty-six principles, the *Trika* further tells us, with a wonderful wealth of detail, the exact method of knowing them in direct experience.

The *Trika* is meant for all human beings without any distinction of sex, creed, caste or color. The *Trika* has a very extensive literature, consisting of the three different divisions, namely (a) *the Agama Shastra* (b) *the Spanda Shastra* and (c) *the Pratyabhijna Shastra*. The *Agama* literally means 'what has come down from remote antiquity'! The *Spanda* literally means energy and it has reference to the fact that the whole universe in all its aspects, physical, and spiritual is nothing but a play of energy or vibration manifested. The *Pratyabhijana*, primarily means recognition and in this context has reference to the fact that realizing one's ownself means the recognition of Shiva. The term has been used in the sense of revealing powers of the Self by direct experience. One can recognise himself if he recognises the supreme powers of God and becomes aware of his own Self. He has to unite the both into one experience; by his knowledge and action saying certainly 'I am that I am!'

HARSHA'S ICONOCLASTIC ACTS

Among the Hindu iconoclasts, who preceeded Harsha, mention may be made of Jalauka, Kalasha and others, who destroyed the Buddhist *Viharas* and relics. The iconoclasm of Harsha (1089-1101) was not restricted to the Buddhist *Viharas* only but to the Shaiva temples also. In the temple of Bhima Sahi, he found a treasury full of silver, gold and jewels. He diverted

his attention towards other temples which were the repositories of wealth. Ruthless spoling of religious shrines assumed so much importance that he appointed the *Turushka* Muslims as captains in his army to carry out the work of iconoclasm. Kalhana also complains that these officers enjoyed great favours under him, because the ruthless work of temple spoliation was done by them. Harsha ordered removal of the gold and silver idols and collected heaps of such treasures. In order to defile the images of gods, he had excrements and urine poured over their faces by naked mendicants whose noses, feet and hands had rotten away. These statues were dragged with ropes and no respect was shown for religious feelings. Harsha desecrated one and all temples in the realm, except the Sun Temple at Martand, in the country side and Ranasavammin temple in the capital. Two statues of Buddha were saved with great imploration of the Buddhists. He confiscated all riches of the sacred temples for financial considerations. Even the great hue and cry in the realm did not deter him from such shameful acts and Kalhana rightly names him as *Turushka* Harsha and Stein has hinted about the prosperity of Harsha towards Islam.

LANGUAGE AND LITERATURE

The people had a common language, which they had evolved themselves. Sanskrit was the language of Brahmins and the upper classes. Some of the kings were patrons of literature. Grammar was also known to them and Kisa was a famous grammarian of the 8th century. Udbahata wrote a treatise on politics and Sankula was a prominent poet who in 851 wrote a famous poem: *The Rise of the World*. Astrology had been a special subject of study of the Brahmins. Bhaskaracharya Aryabhatta and Ratna Kantha were the famous astrologers, whose works are considered authoritative even now. In every village there used to be an astrologer, who was consulted by the people. Kalasha introduced choral singing and his son, Harsha was a linguist and composed poems in several languages himself.

The Kashmiris of the ancient period wrote books on various branches of knowledge like religion, medicine, astronomy and literature. The first book on Shaivism, *Sparda Karika* was written by Vasugupta in the 8th centuy. Other books on the subject were *Sparnda Vritti* by Kallata Bhat, *Shiva Drishti* by Somananda and *Pratya Bhijna* and *Stotravali* by Utpaladeva. The most important authority on Shaivism was the famous author, Abhinavagupta, who lived in the 10th century. A great work on fiction entitled *Katha Saritsagra* was produced by Somadeva. Bhilhana wrote *Vikramankadeva Charita* in the second century. The other famous writer was Markha, who completed his *Kantha Charita* and Jayadratha wrote *Hariyhartis Chantamani*. Many monumental works on the history of Kashmir were produced during the ancient period but unfortunately these are extant now. Charaka and Narhari wrote on medical science. Ramachandra, Bhalla and Ananda, who flourished during the 12th century, wrote political treatises.

FINE ARTS

Painting was known during the ancient period, and artists were employed for painting and decorating the shrines. Beautiful portraits were painted. When Harsha saw the portrait of a lady named Candala, the queen of Karnataka, he fell in love with her. Artists were also imported from outside Kashmir. Some of the kings were patrons of fine arts and even they were artists themselves. When Uccala, was being murdered by the conspirators, one of his officials who was an artist was so absorbed in painting on the wall that he knew nothing as to what had happened near him. Sculpture was known and idols were prepared of mud and various metals and carved out of stones.

ANCIENT ARCHITECTURE

Centuries of turmoil, wars and revolutions have destroyed nearly all works of ancient architecture. Only a few remains are found now in a most dilapidated condition and not in a state of careful preservation. "The architectural remains of Kashmir are perhaps the most remarkable of the existing monuments of India, as they exhibit undoubted traces of the influence of Grecian art. The Kashmirian fames are distinguished by the graceful elegance of their outlines, by the massive boldness of their parts and by the happy prosperity of their decorations. They cannot indeed, view with the severe simplicity of the Parthenian, not with the luxuriant gracefulness of the monuments of Lysicrates but they possess great beauty, different indeed, yet quite their own."

All ancient architecture can be divided into two classes, namely religious and monumental. Nearly all kings built temples with idols. Some of them also got constructed colossal statues of Buddha and other Hindu deities. Besides, most of the ancient kings had a passion for the construction of huge palaces. Every palace had several rooms, with its walls painted and decorated. There were private apartments and public halls also in every palace. There was an assembly hall for commons, the inner chamber for the upper classes and also for secret discussions. Every palace had dancing halls which were known as *Natya Madyapata*. All these halls had lofty roofs with many pillars. There also existed special rooms for the guests and the relatives of the king. Elaborate arrangements were made for religious worship in every palace. It also included the hall of four columns which was known as *Catuhtanbha*.

SINGING, DANCING AND PLAYS

Singing, dancing and dramatic performances had been a regular feature of the ancient society. Every court had a host of amusers. Songs, folk-lore and religious hymns were sung. Each

court had its bard, who recited verses. Dancing girls flocked every court and every temple. They danced on coronations and on various festive occasions in the palace halls. Singers and Dancers occupied a noteworthy position in the amusements of kings. Some of these maiden singers enchanted the kings to such an extent that they came to finally occupy the position of queens. Ranga, the famous *Domba* singer became the queen of Cakravarman. He kept several dancing girls in his seraglio. The rulers and the upper classes witnessed concerts on the stage or in the dancing halls. Harsha was himself an expert in the art of dancing and he taught this art in person to the dancers.

Men also knew the art of dancing. Parvargupta, a minister danced in the royal assembly with his loincloth taken off. Dancing buffoons and the like entertained public and there were also strolling players. People could play on flute, on earthen pots and brass vessels in the 12th century. Choral singing was introduced by Kalasha in the 11th century. He also improved the technique of female dancing. Singers, dancers and actors were patronised by the kings.

WINE

There existed many distilleries and breweries for the manufacture of wine in different parts of the kingdom. Often spirit distillers got superior positions and some of their daughters were made queens by the kings. The Kashmiris knew the technique of making wines. Mostly the women of upper classes, ladies of high positions and mistresses of the kings took wine and their faces are reported to have been fragrant with spiits. The habit of drinking increased day-by-day, upto the 13th century, when it was prohibited by the Muslim saints.

The Brahmana gurus did not drink spirits while singing their chants. There were certain Tantric rites and rituals in which

drinking of wine was also resorted to. A king took many cups in the company of *Gurus* and without moderation. There used to be taverns and wine bars in the country and were known as *Prapa*.

WOMEN

Widows of high ranking officials were taken into the royal seraglio. A beautiful maiden's brother, through the charming spell of his sister on the king, obtained various advantages and concessions. The kings kept many wives and some of them begot dozen of children. There are references to *dowager* queens acting as regents and guardians of minor kings and princes. Some people, according to ancient accounts, shared their wives. Even in the 11th century, a wife was shared by two brothers. It is mentined that a queen, on her own accord went to other men for the satisfaction of her sexual desire. Some of the queens possessed a licentious charcter and used to have paramours. The queens and mistresses of the king and ladies of upper classes took part in political conspiracies and court intrigues.

SLAVERY

The slavery as an institution existed in the ancient society of Kashmir. The captives in wars wre treated as slaves. The wives of the enemy soldiers were kept as slaves in the household. Some time, the slaves were sold in open market, and even to the *Mleechas*. Slaves brought in open markets were considered clever and of high value. Sons of slaves were called *Kayasthas*. Slaves, especially slave girls were kept by the upper and the rich classes. Slave girls are recorded to have been brought from foreign lands for the services of Harsha, whose perversion in sex was proverbial. Famines, floods, wars and other natural calamities reduced the masses to object poverty and some of them resorted to beggary. Professional beggars lived on alms and charity. Prostitution as an institution existed and Kalhana in his

Rajatarangini has censured some of the kings like, Kalasha, Ksemagupta, Uccala and Harsha for their lust for prostitutes, paramours and courtesans.

CEREMONIES

Utham or the eighth day of every lunar month was observed as a no meat day. On the New Year day, special feasts were arranged and people went out of their homes for sight seeing and visits to relatives. *Puja* ceremony was held in every home. The Kashmiris had to suffer during winter and as such burned it on the day of *Bhimasen*. Similarly, *Tila Utham* was observed as the day of burning *Kangries* or fire pots. On the occasion of the first snow, dear and near ones were tricked to receive a handful of snow from relatives. In early spring, the *Guru* would visit each house and present a painting to the students and the ceremony was known as *Gurutari*. Newly married brides would receive money on the day of *Shishur*, by keeping an empty *Kangri* in front of the guests, who would put money into it. *Herath* or the marriage night of Shiva and Paravati was an occasion of great festivity, which lasted for a fortnight. For this purpose, the whole house was cleaned and coloured. Earthen pots filled with walnuts, flowers and water were kept in room. After the *Vatakpuja*, these pots were drowned in rivers by the master of the house, who would return with a basket of walnuts. When asked as to who he was, he would say that I am *Rambraroo*, or the harbinger of good fortune.

*"Reverence to Hara who is like the tree of paradise;
Who is beautified by a seam of light;
Emitted by the jewels on the hoods of the serpents adorning*

him;

And in whom those freed find eternal rest."

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KASHMIRIS AS A RACE

AL Idrisi, who was a councillor at the court of Roger-II, the king of Sicily (1097-1154), while writing about *Qasmir* or Kashmir, says that there are two Kashmirs. He applies the term 'Inner Kashmir' to the regions outside the valley, which may cover areas of Sind, Gandhara, Ladakh, Jammu, Kangra and Himach'al Pradesh. Another term applied to 'Outer Kashmir' is 'Greater Kashmir'. During the reign of Lalitaditya Muktapida (699-736) we had the capital of north-western India at Parihaspura in Kashmir. It is historical fact that he asserted authority in one form or the other, from Kabul to Kanauj. The *Tang Annals* inform us that the Kashmiri ambassador in the Chinese court distinctly claimed for his master the suzerainty over Tibet. Jonaraja in his *Rajatarangini* enumerates the countries and towns, which Sultan Shihab-uddin (1355-137) conquered or transverse, as Attock, Peshawar, Gazni, Hindu-kush, Sindh, Suttlej, Kangra, Sarhind, Jammu and Baltistan. The above narration would show the extent of power exercised by the 'Inner Kashmir' over the 'Outer Kashmir'.

WATER PEOPLE

The *Nilamata Purana* informs us that the land of Kashmira was occupied for six *manvantaras* by a vast lake. Wadia, in his *Geology of India*, states that the valley, surrounded by mountains formed a vast lake or a series of lakes, during the ice Age. Then came the Noah's great flood when the whole region from Nagaland to Egypt good submerged under water. It was at that time that the people from Mesopotamia, Iran and India, sailed in ships and boats towards the heights of the Himalayan mountains. The *Nilamata Purana* informs that the whole world changed into a sea with water alone existing all around. Manu placed all the seeds of life-humans, creatures, vegetation in numberless boats to save the mankind. The main

ship was guided towards the Himalayas by Vishnu, in the form of a fish. It was this fish, who had informed Manu about the coming disaster.

Hence, these boat people or the water people were the first people to have come to Kashmir, which has been termed as *Satisara* or the sea of sati in the Hindu mythology. Those water people have been given the name -Nagas. They live next to on water, and it was the water, which provided them with flood. After the drainage of the *Satisara*, these water people settled on the *Krewas* and *Wudurs*. The Nagas are the first tribe to have consolidated its sway under its able chief, who is known as Nila Naga in our ancient history. He divided his kingdom into four divisions and nominated Bindusara Naga, Srimadaka Naga, Elapatra Naga and Uttaramansa Naga as his viceroys. These four regions were further divided into 527 administrative units, each under Naga nobles.

THE FOUR TRIBES

The *Nilamata Purana*, makes mention of the fourteen tribes, which came from the neighbouring countries to settle in the valley of Kashmir. Among them the Nagas are the chief tribes. Modern researches have shown that the Nagas or the water people sailed during ancient times, in their boats from Thailand towards the west and reached Nagaland. Later, there were people moved in their boats, towards the lowlands of the Himalayas. This tribe is ever settled in the boats of the Dal lake and Volar lake in Kashmir. They established their overland-ship over *Satisara* in the person of their king who has named as Nila Naga. Next to them, came another tribe, which is called, the *Pishacha*, who used to come to the valley as visitors from the region of the Himachal and later got settled permanently in the valley. Kalhana's *Rajatarangini*, tells us that these people continued to visit the valley each year during summer and they

continued this practice for about four centuries. Later they got mixed up with the Nagas.

Then came the Daradas, who are termed as the Darvas in the *Nilamata Purana*. It is evident that the Davadas came from Daristan, which region can be located between Gilgit, Gurais and Kargil. These Darad people are said to have given us the Kashmiri dialect. With the advent of other tribes, this dialect flowered into a language. Another tribe mentioned in the *Nilamata Purana* is that of the Abhisaras. I feel that they are the famous people of Gujarat, who offer resistance to Alexander the Great (327 BC.). Later these tribes made truce with the Greeks, who settled in Gujarat, Gujrawala, Pindi Bhanddin and Jehlum. It is for this reason that Sir Sayyid Ahmad Khan, the founder of the Aligarh Muslim University has named Gujarat in present day Pakistan as the second Greece.

The next tribe, settled in valley was an ancient tribe mentioned in the Vedas, as the Gandharas. It is clear from the name that they arrived from Gandhara which has been identified as the north-west Punjab. Peshawar, Kabul, Taxila were its main cities.

The Sakas, another tribe, which settled in Kashmir, can be identified with Scythians. A time came when this tribe became very powerful in the valley and ruled over it. Four kings from this clan, who have been identified, are Maharajasa Ayasa, maaharajasa Ayilisusa, and Maharajasa Spalagadamas.

Another tribe, which also arrived from abroad and settled in Kashmir, was the Khashas. This tribe has been identified with the Kasites of Egypt, Palestine and Mesopotamia. They came via Iran, and first settled at Kashan. Then they crossed the Hindu-kush mountains and traversed by the side of the rivers Indus, Chenab and Jehlum. They established a kingdom in Kishtawar and finally having subdued the valley lying to South and West of the Pir Panchal, reached Khashavata in Kashmir. in fact, they

were the Hebrews of the *Old Testament*, and some clans among them were the followers of the Moses. While discussing etymology of *Kasheer*, the Mughal emperor of India Babar (1506-1530) writes in his memories that it were the Kash people who gave a name to Kashmir. When they settled in the river basin of the Chinab, they named it Kashtwar, which is presently known as Kishtwar. When these people predominated basin of the Jehlum, they named it *Kasheer*. Cush or Kush was a son of Ham or the grandson of Noah, who is the founder of this tribe. The other tribes, which are originators of the Kashmiri race are *Parasikas* or the Persians, *Pahlava* or the Parthians and *Yavanas* or the Greeks. Among the Parthian kings who ruled over Kashmir. We do have coins of Abdageses. Among the Greek rulers of Kashmir, mention may be made of Euratides, Apollodotes, menandrou, and Nikephoros. *The Nilamata Purana* makes mention of another tribe known as *Tanganas*, who migrated from Kashgar to settle in the valley of Kashmir. An Arab historian adds one more people, namely the Sindhis, who have intermixed with other tribes in Kashmir. There are stray reference, which shows connections between Sindh and Kashmir. The Kashmiri dialect was spoken at Thatha in Sind. Mohammad Azam in his *Waqiat Kashmir* says that the water of Kashmir, after crossing Punjab and Multan meet water of the Sindh at Thatha.

THE KASHMIRIS

The Kashmiris are an amalgam of several foreign tribes, which came from all directions to the valley. They brought with them, their own languages, customs and culture. As time passed, all these tribes lost their individual traits and got assimilated into a homogenous people known as the Kashmiris. They were able to maintain their homogeneity due to their isolation, being surrounded by high mountain ranges. However, they have shown curious cultures, ideas, arts and crafts, fashions and mode of life. Their beauty is proverbial. The Arab scholars like Qaziwini,

Mutahhar and Mustanfi, describe them as beautiful and charming. They have an upright stature, balanced features and abundance of charm.

Hinen Tsiang, the great Chinese pilgrim, who stayed in Kashmir for about two years describes the Kashmiris as "light and frivolous, and of a weak, pusilanomous disposition. He further remarks that the Kashmiris are handsome in appearance, but they are given to cunning. They love learning and are well instructed."

JEWISH ORIGIN

A great Muslim scholar, Al-Beruni, who was a great linguist and well read in Sanskrit, like Sultan Budshah, came to Kashmir in 1030 to learn Hindu sciences. What he says about the Kashmiris deserves full quotation.

"The inhabitants of Kashmir are pedestrians; they have neither riding animals nor elephants. The noble among them ride in plankins, carried on shoulders of men. They are particularly anxious about the natural strength of their country, and therefore take, always much care to keep a strong hold upon the entrances and roads leading into it. In consequence, it is very difficult to have any commerce with them. In former times they used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindu, whom they do not know personally to enter, much less the other people."

The above statement by an impartial observer like Al-Beruni is astonishing as far as it connects Jews with the Kashmiris. He is not alone to detect marks of Judaism in Kashmir. These are other historians and scholars like, G.M.D.Sofi, Munshi Mohammad Din Fauq, Abdul Qadir, Khawaja Hasan Nizami, Aziz Ahmad,

Mohammad Yasin, Benjamin Joshova and others, who have traced some of the Bani Israel in Kashmir.

Bernier, who visited Kashmir in company of the Mughal emperor in writes that on entering the kingdom after crossing the Pir Panchal mountains, the inhabitants struck me as resembling Jews. Similarly, George Forester writes:

"On first seeing the Kashmiris, in their own country, I imagined from their countenance, which was long and of a grave aspect, and the form of their heards, that I had come among a nation of Jews.

The same opinion is held by Walter Lawrence, Tyndale Biscoe, Francis young husband, and George Moor. Before winding up this paragraph, I must refer to an ancient Sanskrit manuscript, compiled by Sutta in 115 AD. He in his *Bhavishya Maha Purana*, states that the entire land is full of the followers of Mosa with the exception of land of the Sarasovati.

HISTORIC EVOLUTION

Archaeologists have been investigating various phases of human history in Kashmir and dates have piled up for in-depth study. Excavations conducted at Burzhom, Semthan and Gupha-Kral reveal that the earliest aboriginals of the valley, during the Stone Age lived in caves or pits, carved out in the *Krewahs* or rocks. They used bone and stone tools to hunt animals. For several centuries, they lived scattered on krewas as hunters and food of a threes. After some period of time they built huts and took to farming and agriculture. Later they began a somewhat organised family life. These caves and pits are full with bones of varied animals and fish. We have found the specimen of their stone tools in the shape of crudely shaped choppers, stone axes, flint knives and stone balls. Later they were able to develop spears and sticks. Later, they learnt the use of fire and started roosting of flesh and fish. As time passed, the Kashmiris started

building huts and were drawn towards farming, agriculture and herding. After that, due to a greater security of life, civilized communes came into existence. Goats, sheep and cows became domesticated animals.

In the meanwhile groups of other people started coming to the valley from all directions. There occurred fights between the Nagas and the Pishachas. Later reconciliation came into being the rival groups occurred between the rival groups. Their settlements grew into villages, and they started using metals, wood and clay for making tools, utensils and artefacts.

In the first century AD, Kanishka Kushana, the emperor of Kashmir convened the 4th Buddhist council in Kashmir. Kalhana, in his *Rajatarangini*, states that in those days a *Bodhisttava*, named Naga-Arjuna, who lived at Harwan, was the sole lord of the land. About 1500 Buddhist monks came to Kashmir and conducted discussions at Kundalwan. Both Taranatha and Hieun Tsiang have stated that these monks worked for about 2 years and got engraved their comments and decision on sheets of red copper. Then, under orders of the king these copper plates were enclosed in a stone receptacle, a stupa was raised over it. Kanishka commanded the yacch clan to guard this stone-house of wisdom for future generation. These copper plates are our glorious heritage and we Kashmiris have to find them so that the world might enjoy the fruits of our endeavour, upto fifth century; we have had the Buddhist civilization, the traces of which are not fully exposed from Uskar, Parihasapura, Sumbal, Yacchgam, Raithan, Kund, Bijbehara, Kulgam and Mattan.

From 5th century to about 12 century, we nourished Hindu civilization and Shavist culture. During this period we developed a humanstic philosophy of our own which is known as the Kashmir *Shaivism*. During this period we excelled in stone sculputure, for which obtained skilled artisans from Iran, Rome

and Benziantine. Our stone monuments, at Awantipur, Marthand, Taper and Parihasapora, through in ruins are most remarkable. This splendid stone architecture is our most treasured heritage.

ADVENT OF ISLAM

It was Harsha Raja (1089-1101) who appointed Muslims in his army. These early Muslims were colonised at Malchinar in Srinagar by the king. Gyalpo Rinchena the Buddhist king of Kashmir, alongwith his family, retinue and followers, who were Buddhists embraced Islam. Thus was born a composite culture of the Kashmir, which is Buddhist, Shaivist and Islamic at the same time. Thus unique culture has been named as *Kashmiriyat* and we are proud of it. A further flip was given to this composite culture by the *Silsila-i-Rishian*, which preaches, love, justice, social reform and peace. This world famous *Rishi* order was established by Lalla Ded and Nunda Rishi who were the harbingers of secular thought, world brotherhood and everlasting peace.

During the Muslim period which lasted upto 1586, the Kashmiris were able to develop those arts and crafts, for which they are known all over the world. Saffron of the Buddhist and the Shawl of the Muslims has become synonymous with the name of Kashmir and the Kashmiris. Despite dire oppression of centuries, the Kashmiris have continued their tradition of arts and crafts.

The Kashmiris are ethnically a mixed stock. While absorbing new ideas, the Kashmiris on their own, have created a mixed and composite culture, which is tolerant humane and kind at the same time. It is their hallmark and the Kashmiris, as a race are proud of it.

NOTES

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The First Women Sovereign of Kashmir (2426 - 2411 BC.)

We have scanty historical evidence about the Naga dynasty of Kashmir, and its powerful king named Nila Naga. His kingdom extended from Sharda to Verinag. Prior to him, the Kadru Nagas and the Vinala Nagas had divided the valley between themselves. These two sections of the Naga dynasty held Kamraz and Maraz under their sway. They would fight between themselves with the result that the Kadrus had to migrate from Verinag. However, Nila Naga established his rule over both the divisions of Kashmir. It was he who made the valley safe from foreign invaders. During his rule (3500 BC.), big and lofty houses of timber were constructed by the people. Many works of public utility, like embankments and stairs descending into rivers were carried out by the Naga kings. They also established certain seats of learning. Many gardens were laid out by them, which had grape fruit plants, irrigated by canals and streams. Kalhana, while praising the conditions prevailing at that time says that 'things that even in heaven are difficult to find are common there'.

In order to set the records straight, it needs to be mentioned that the Naga people were none other than the water people. They sailed in boats at the time of the Great Flood of Noah, towards the Himalayan mountain ranges. When the water subsided, some of these water people settled in Kashmir and established the first kingdom in about 8000 BC. As they were the water people they are associated with serpents. We may take them as the dragon or snake-worshippers. It is also possible that the hooded snake or the Naga may have been their token. Kalhana is silent about the kings, who succeeded Nila Naga. He mentions some names among whom mention may be made of:

Naga Sadangula, the chief of Dooru.

Naga Mahapadma, the chief of Chandrapura.

Naga Raja, the builder of Nagar Fort (Hari Parbat fort).

Aryaka Naga.

Naga Vatta.

Naga Vara, the chief of Nagam *parganah*.

Gonananda-I, according to Kalhana, is the first important ruler of Kashmir, whose successors are stated to have ruled Kashmir for 2268 years. This may be an exaggerated account, because all the kings who preceded Gonananda, are not known to us. Scanty information about them proves that they were mighty and possessed wealth, elephants and palaces.

Gonananda-I, who ascended the throne in 2448 BC. is reported to be a glorious king. He was an over-lord of the northern region of Kashmir, from Drass to the Harmukh. Jarasanda, the king of Magadha called for his help and he is said to have besieged the town of Mathura. A fierce battle was fought, in which thousands of soldiers from each side fell to the ground. It is interesting to note that the ensign of the Kashmiri forces was the plough. The king of Kashmir died heroically while fighting in the battle field.

The next ruler was illustrious Damodara, who ascended the throne of Kashmir in 2426 BC. He always remained sad and brooded over his father's death. He shunted pleasure and thought of taking the revenge. In the meanwhile, news came about the *sayumbhara* of the daughter of the king of Gandhara. Damodara had also been invited and he utilized this opportunity in forcing a battle upon Krishna, who had slain his father. But he was defeated and killed. He left a pregnant dowager queen named Yashovati, who was installed by Krishna on the throne of Kashmir. She is the first woman sovereign of Kashmir.

Kalhana, in his *Rajatarangini* has admitted that he has lost fifty-two kings. However, he adds that out of them, he has recovered seventeen from the *Nilamatta Purana*, and the first name is that of Gonanda-I. However, Mulla Ahmad, who had obtained and translated a historical work by Ratnakara, from Sanskrit into Persian has given an account of twenty three kings, right upto the advent of Solomon in Kashmir. The first king, who ruled over Kashmir from this list is Harandeva. A study of Kashmir history and its rulers makes mention of only three women rulers; Yashovati (2426-2411 BC.), Didda (980-1003 AD.) and Kota Rani (1338-1339 AD.)

Kalhana in his introduction informs that there are a few thousand historical works of Kashmir compiled by the great ascetic Helaraja, but no mention is made of fifty-two kings on account of their special mention of Nila, who was invited by the Nagas to reign over them. Nila is the same person who is mentioned in the Genesis, with the name of Enlil-ilu. After him the history presents a blank till the reign of Gonandada-I (2248 BC.) As mentioned above this powerful king was invited by Jarasindhu to help him in his invasion of Mathura, the capital of Krishna. But he was killed in the battlefield and was succeeded by Damodhara-I.

In order to avenge his father's death, he moved with a large army of infantry and horses to the banks of the Indus. He entrusted the reigns of government to his queen Yashovati, who was pregnant at that time. In the battle field that ensued between him and the Gandharvas, he was pierced to the heart with Krishna's *Chakra*. However, under orders of Krishna, the pregnant queen of Kashmir, Yashovati was allowed to continue as a ruler.

An interesting and important constitutional point was raised. The men of the age resented the rule of a woman. They grumbled at the coronation of a widow, because they considered women as objects of luxury and enjoyment. But Krishna pleaded

her cause. He silenced them by repeating a verse from the *Puranas* to the effect that the girls of Kashmir are Paravatis.

"Know ye that the sovereigns of Kashmir are a portion of Hara, and they should not be hated by the wise, even if they are worldly-minded. Man does not value the woman, he enjoys, but the subjects will see in her, their mother and goddess."

In this way, the envious ministers, who had opposed installing a woman sovereign on the throne, became silent. Thus, Krishan was able to secure their consent. They promised to remain loyal to the first woman sovereign of Kashmir. Just a few months after her accession, she gave birth to a son, who was styled after his father as Gonananda -II. The priests performed religious ceremonies. Two nurses were engaged to bring up the child and, thus he was brought up in ease and luxury. The officers of the kingdom took much care of him, as the sacred relic of their old king. A grand coronation was held when the infant king ascended the throne, in the lap of Yashovati, the Queen mother. Conch shells were placed before him, so that he may continue his play.

The queen, who ruled over Kashmir, with much wisdom, allowed her ministers to administer justice to all her subjects. She gave much wealth in charity to the poor and the needy. She paid salaries to the Brahmanas and the learned. Abundance of prosperity brought peace in the kingdom.

In the meanwhile, news reached the capital about the battle between the Kuravas and the Pandvas. The ministers began to discuss constitutional and religious issues. The most important issues were about the participation of Kashmir into the great civil war of India. The king being infant, no decision could be taken. The queen Yashovati ruled very wisely for fifteen years till 2411 BC.

NOTES

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AUREL STEIN - IN SEARCH OF SHAMBHALA

Aurel Stein may be considered the doyen among the European treasure-seekers, but in Sinkiang, he is denigrated as a thief and a spy. "He simply destroyed our priceless assets and he was worse than a grave-robber. The right name for a man like Aurel Stein is a spy and a thief." Owen Lattimore has called Stein 'the most prodigious combination of scholar, explorer, archaeologist and geographer of his generation'. However, Leonard Woolley has described him as 'the most daring and adventurous raider upon the ancient world'.

BIRTH AND EDUCATION

Aurel Stein was born of Jewish parents in 1862 at Budapest in Hungary. His parents got him baptised as a Christian because they believed that, in the climate of those times, he would fare better as a Christian. In the words of Jeannette Mirsky, his biographer: 'Baptism was the key that unlocked the ghetto and proffered access to the riches of the world outside.' Nor was he to disappoint his parents although they did not live to see his unique contribution to those riches. He was knighted by the British Government for his plunder of Central Asian antiquities. He received honorary doctorates from Oxford and Cambridge, and won the gold medal of the Royal Geographical Society, to name just a few of a lifetime's honours.

Aurel Stein completed his basic education in the schools and colleges of Budapest. Later, he took to the study of oriental languages at the Universities of Vienna, Leipzig and Tübingen. At the age of twenty-one, he received the degree of Ph.D from the University of Tübingen. It appears that during his early

education, he got fascinated with the campaigns of Alexander the Great. He also felt interested into the history and culture of Iran, Afghanistan, Kashmir and Kashgar.

After completing his education at Budapest, Vienna, Leipzig and Tübingen, he came to Britain for further studies. At the University of Oxford, he continued his studies of oriental languages for about three years. His study visits to the British Museum, London, made him interested in the archaeology of Central Asia.

INSPIRATION

Aurel Stein has been described as the greatest explorer of Asia since Marco Polo. What were the ideas that influenced him and inspired him to undertake such a hazardous journey to the Caves of the Thousand Buddhas - 2400 miles away from his home? We know that from his schooldays to his grave, Stein was fascinated by the travels of Alexander the Great. But one strange thing in the route map of Alexander intrigued him. Why in his unhindered straight advance from west to eastwards, did Alexander roam in a round about way between Tashkent, Bokhara, Cyropolis, and Derbent? Why did he side track his forward advance towards the east and crossed Kabul towards the north? Subsequently, it became evident to Stein that Alexander the Great was in search of Shambhala, in the sacred mountains of Central Asia.

Shambhala, as we know, is the hidden kingdom of immortals, in the Central Asian inland sea, described by Appollonius of Tyana in year 4 BC. Alexander had found the spring containing *Aab-i-Hiyat* or Water of Life, but had refused to drink it seeing the living carcasses of those who had drank it and were still alive since thousands of years. Now, Stein after having spent much time to retrace the routes of Alexander the Great, was fascinated to follow in the foot-steps of this great

Greek hero. The second inspiration for his future travels and adventures came to him from Csoma de Koros, who was attracted towards Central Asia by the ancient belief that Hungarians were descendants of the Huns. Stein wanted to find out the truth about his ancestors. Thirdly, as he had read about the Jewish blood in Kashmir, and he wanted to find out his roots, more so, when he himself belonged to Bani-Israel, who were lost during the Jewish diaspora in about 538 BC.

CONSCRIPTION

In 1885, Aurel Stein was summoned for compulsory military service by the Hungarian government. At that time, he was completely absorbed in his researches on Shambhala. He had developed certain theories in his mind about his future. At Oxford, Stein had obtained full information about the legends connecting the mythical paradise of Shambhala. Stein as a Hebrew knew that his ancestors had spoken of Luz as an underground city near a sacred mountain of immortality. Hindus and Buddhists had located Shambhala on the Mount Meru, as the house of god Indra. Shambhala was connected with Kashmir also because its king Sucandra had received his empowerment in this "Oasis of Light". Stein was about to depart for India, when he was called by his motherland, Hungary, for military service. With a heavy heart, he reached his home in Budapest, where his parents were waiting for him. Soon, he reported at the military headquarters, and was enlisted in the Survey department. For one year, he received a specialised field surveying training. Still his mind was preoccupied with the adventures of Alexander the Great. He was hardly twenty-five, when he suffered bereavement of his mother and then of his father. He was now completely fed up with his life in Hungary. He took a decision to leave his homeland. He reached London and met his British friends to chalk out his future career.

PUNJAB

In 1888, Aurel Stein moved to India from Britain and became a Professor in Mayo College Lahore, Punjab. He would often visit the Museum at Lahore and learn about the Gandhara art and archaeology, from Kipling, who was its Curator at that time. He came to the conclusion that it was Alexander the Great, who had tried to connect the west with the east by introducing Roman, Byzantium and Greek art and styles into Syria, Persia, Punjab and Kashmir. This cultural progression could be seen at Taxila in Punjab and in the temple of the Sun at Martand in Kashmir. Thus, after seeing the Gandhara Buddhist statues and terracotas in the Government Museum, Lahore, he became interested in Kashmir and its antiquities.

In Lahore, Aurel Stein heard about the natural scenic beauty of Kashmir. He had read about the 'Paradise on Earth' in the Greek classics of Ptolemy, Dionysios, Hekataios and Herodotus. He also came to know that since ancient past, the valley was called *Sharda Peetha*, or the seat of learning. Bernier, who had visited Kashmir in 1664 had made a mention of the *Histories of Ancient Kings of Kashmir*. In 1825 the *Asiatic Researches*, Calcutta had published a series of essays on the Hindu History of Kashmir. Bhullar who had visited Kashmir in 1875 in search of Sanskrit manuscripts, had published his articles in 1877 about the manuscripts obtained by him for the University of Bombay. All these reports had created great interest in Stein about the Sanskrit chronicles of Kashmir. In the library of Mayo College, Lahore, Stein got hold of an English version of the *Kashmir's Chronicles*, under the title '*Kings of Kashmira*' being a translation of the Sanskrit work, *Rajatarangini* of Kalhana Pandit by Yogesh Chandra Dutt, published at Calcutta in 1879. He read this translation with great interest and commended this work. However, he felt that "this translation was prepared without reference to any of the Kashmirian sources of information which are indispensable for the correct

comprehension of Kalhana's narrative". The above clearly shows that he had made up his mind to bring about a critical edition of the *Rajatarangini*.

KASHMIR

It was in the summer of 1888. that Aurel Stein reached Srinagar, the capital of Kashmir. He stayed in a houseboat on the river Jehlum, which had been reserved for him, under instructions of the British Residency. Next morning, he waited upon Colonel Barr, the British Resident, and in his company met Sir Raja Amar Singh, the Chief Minister. Stein told them about his deep interest in the ancient history, archaeology and culture of the countries on the Silk Road. He also told them about the role which Kashmir had played in introducing Buddhism in Central Asia. He informed them about his great interest in the Sanskrit manuscripts of Kashmir, which Bhullar had collected from the valley. Both the Resident and the Raja showed much interest in his studies and decided to patronise him. At that time, he had in his possession a Devnagri transcript of the *Rajatarangini* of Kalhana, prepared from an original *Sharda* manuscript, by the Asiatic Society of Bengal. Now, his mission was to find the original *Sharda* manuscript of the chronicle. The Raja informed him about the antiquities, curious and manuscripts in his private collections. Stein showed his eagerness to examine these rare Sanskrit manuscripts.

Very much delighted with his meetings with the Resident and the Raja, Aurel Stein came back to his houseboat which had been moored on the river Jehlum opposite Raj Bagh. Looking from his room, over the *Shikaras* floating on waters of the river, he felt that he was in 'Venice of the East'. The city of Srinagar seemed set against the back drop of the beautiful waterway, framed by the snow-caped mountains. Stein knew that the City of the Sun, founded by the pious king, Pravarasena, lay on both banks of the river Bidaspes, as known to the Greeks, connected with six bridges, each under its own guardian diety, called

locally as *Bhairo*. Stein went in a *Shikara* from Amira Kadal to Safa Kadal. The Raja had provided the services of a learned scholar, Pandit Govind Koul to accompany Stein and explain to him the places of interest. After crossing the first bridge, they saw the Maharaja's palace at Sher Ghari, where lived and prayed Maharaja Pratap Singh. Aurel Stein saw the golden temple built by the Dogra ruler, adjacent to the palace of Raja Amar Singh. The next place of interest was Haba Kadal, built by Sultan Habib Shah (1554-1555). Then, Stein was shown the Church Mission School established by Tyndale Biscoe, for imparting Western education to the Kashmiri students. On the right bank below Zaina Kadal, Stein saw the beautiful and artistic *Khanqah* of Shah-i-Hamadan and the spring dedicated to the Maha Kali. In the evening, Stein had a dinner with the British Resident Colonel Barr and other officials of the Residency.

From the first day of his arrival in the capital city of Srinagar, Stein felt many marks of Judaism in this country. The people resembled like the Jews, in the cast of their countenance; from this long garb, their forms of beards and from their faces. He felt that the people were fair complexioned, physically strong, well built and handsome. The women had large lotus eyes, well marked eye brows, long hair and rosy cheeks. He felt convinced that the physical and ethnic character of the Kashmiris marked their connection with the Jews.

STEIN FINDS A FRIEND

Aurel Stein had read about Kashmir and its people, in the works of Hieun Tsiang, Marco Polo, Bernier and Vigne. All these had spoken about the natural scenic beauty of Kashmir. but he had been intrigued to read about the Jewish origin of the Kashmiris. He knew that it was Albaruni, the great Muslim scholar of Sanskrit who had openly stated in his *Kitab-ul-Hind*, translated into English, that the Kashmiris were very particular about preserving their identity, and they would not allow any one

to settle in their country, except a few Jews. He had also read Bernier and Vigne speaking about the Jewish origin of the Kashmiris. Himself of Jewish parents and Hebrew blood running through his veins, Stein was eager to meet his kith and kin in Kashmir. The opportunity came, when he was invited by Pandit Govind Koul to his residence over a cup of tea. He accepted this invitation with pleasure and was escorted to the house of this foremost Pandit scholar.

At that period of history, the Pandits had divided themselves into two classes, namely the priests (*Guru*), and the working class (*Karkun*). Pandit Govind Koul belonged to the former class, who are learned in the *Shastras*. His *Gotra* or caste division of Koul, dignified its ancient and auspicious heredity. The house of the Pandit was a store house of ancient *Sharda* manuscripts. Here in his house, Stein not only examined manuscripts but got himself acquainted with the Kashmiri customs, manners and etiquette. In this house, he was served with the traditional *Qehwa* tea as soon he sat on a cushion carpet. The housewife came with a brass bowl glittering like gold, and a scarf to hold his cup. Then, the brew prepared from tea buds, mixed with saffron and almonds, was poured into his cup. She was very fair, with fine, well-cut features and full of grace. There were a few other guests in the room, who were distinctly good looking. The children were extremely pretty and the young ladies were much fairer and graceful than the housewife. Aurel Stein felt that he was among his own people.

PLACES OF PILGRIMAGE

The next few days were spent by Aurel Stein in sightseeing. In the company of his friend and other attendants he was taken in a *Shikara* to the favourite Moghal gardens. He visited the Nishat garden, which had been built by Empress Nur Jahan's brother Asaf Khan. The next garden he visited was the

Shalimar, where the Mughal emperor Jahangir had planted magnificent *Chinars*. Pandit Govind Koul as his guide explained the history of those gardens to Stein, who felt much satisfied with the scholastic qualities of this Pandit. During his next meeting with the Resident, he requested for the services of Pandit Govind Koul on permanent basis for him. His request was conveyed to Raja Amar Singh, the Chief Minister, who readily acceded to his request. Thus a permanent bond of friendship was established between Pandit Koul and Aurel Stein. It was through this connection, that Stein visited several other Pandit houses and made acquaintance with Pandit Mukand Ram Shastri and Pandit Sahaz Bhatt. They took him to the famous Hindu places of pilgrimage near Srinagar. The first visit was to the hill of Hari Parbat, where he was shown the *Sacro Sanctum* of Sharika, the Devi who killed Jalodbhava resulting in the emergence of the valley of Kashmir out of the lake. Aurel Stein in company of his friends visited the spring of Tulla Mulla, the abode of the goddesses *Raginia*, believed to be another name of Durga. Stein now felt very much interested in learning the Kashmiri language and got himself acquainted with the customs and ceremonies of the Pundits. He also visited Gulmarg and Pahalgam and felt refreshed, vibrant and virile. His visit to the Paradise on Earth, had divided his life into two halves – before and after Kashmir. After his first visit to this unforgettable valley, he felt that he was nearer to his Shambhala.

SECOND VISIT, 1889

His first tour of Kashmir was full of sweet memories and he would often think about the warmth of affection, he had received from his friends in Kashmir. He remembered his visits to Nishat and Shalimar gardens in a *Shikara*. He also remembered his boat rides along the river Jehlum and the Nala Mar, where he had felt that as if he was in Venice. He remembered his rendezvous in the Dal Lake. Above all, he remembered the beauties with whom he got to chance to contact

in the houseboat, and the private houses. His heart longed to go back to the Paradise on Earth. As such, he made a special arrangement with the Punjab University, Lahore to extend his annual summer vacations and stay in Kashmir. He was in the good books of the British Resident as well as the Maharaja of Kashmir, and all his proposals were accepted.

In those days, the valley was connected with the Punjab through a motorable road, called the Jehlum Valley Road. It passed from Baramulla to Uri and then to Rawalpindi, where from, one could reach Lahore by train. It took hardly a day for a *Tanga* or pony driven cart to reach Rawalpindi from Srinagar. As such, a majority of the European tourists would visit the valley through the Jehlum Valley Road. In order to attract tourist traffic, the Maharaja had created the Transport Department, under the Controller of Reception. A fleet of *Tangas* were kept at Rawalpindi and Srinagar for use of the businessmen and the visitors.

Aurel Stein came to the valley again for the second time in 1899. He was lucky to get a lucrative assignment from the Maharaja, who told him to render the *Rajatarangini* from Sanskrit into English. Besides, financial help, the Maharaja asked Pandit Govind Koul, to render full help and cooperation to Stein. Pandit Koul was a great scholar of old Sanskrit lore and a man with an open heart, ready to assist without reservations. In his house, Stein came to know and understand traditions, customs and manners of the Brahman population. As he was translating the *Rajatarangini* of Kalhana from Sanskrit into English, only those *Shastris*, who were conversant with *Sharda* alphabets of Kashmir, could assist him. The Muslim scholars were of no use to him except for some special information about some Arabic or Persian words. As such, all his good and intimate friends belonged to the Pandit community.

HIS ADOPTED HOME

Aurel Stein was a Hungarian, who adopted Kashmir as his adopted home. He spent at intervals least 55 years of his life in Kashmir. Stein had first visited Kashmir in 1888 and after that he spent his summers regularly in the Happy Valley. It seems that he had made two discoveries: Mohand Marg - a green meadow with flowers all around, 10,000 feet above the sea level, away from the hustle and bustle of the city life. Secondly, a charming Kashmiri lady, who could provide him with mental repose after his hard work. During his numerous visits, Aurel Stein investigated and explored ancient sites, temples, religious shrines and the Moghul gardens. He saw the ancient historical monuments of Awantipora, Martand and Verinag. He also visited Parihasapura and Pattan temple. Under orders of the Maharaja he had been provided with two *Shastri* copyists to accompany him. Both the officers were from the Pandit community. Later he obtained the services of another copyist. It was through these Pandits that he collected 367 Sanskrit manuscripts and other antiquities from Kashmir. These treasures were either purchased from the Brahmins or received as a gift by him. Stein took away all these Kashmiri treasures to Oxford, England.

Stein was in search of the original *Rajatarangini* compiled in *Sharda* alphabets. For this purpose, he visited the houses of several Pandit families. He found that the original *Sharda* manuscript was in possession of Pandit Keshu Nath, who had passed away in 1888 and this rare manuscript had been cut up and divided among his three descendants. In order to obtain access to this rare manuscript, he approached Pandit Suraj Koul, one of the Councillors of the Maharaja for help. It was due to his official influence that the descendants of late Pandit Keshu Nath made available this *Sharda* manuscript to Stein. He at once got this text copied through a copyist. In 1890, Stein went to England and took this original manuscript of the *Rajatarangini* with him. Unfortunately, the box containing this manuscript and other

papers of Stein fell into the water, at the Ostande harbour. However, the manuscript was dried up in the sunshine. Fortunately, the water had not affected the Kashmiri ink or the Kashmiri paper. In 1892, Stein published a critical edition of the *Rajatarangini* based on the original *Sharda* script. He again obtained several other Sanskrit texts from the Brahmin families in Srinagar.

MOHAND MARG

While in his work of translating the *Rajatarangini* of Kalhana into English, Stein felt that it was impossible to understand it correctly, without paying clear attention to country's ancient topography. For this purpose, he not only studied ancient and modern works on geography, but also studied maps. Besides this, he utilised his time, in visiting places of historical interest as well as various Hindu and Buddhist temples and *Tirathas*. He also examined various mountain passes as well as routes leading into Kashmir. He had read about the holiest of Kashmirian *Tirathas*, the Haramukh or Shiva's diadem. He went with his friends for the Haramukutganga pilgrimage and saw the Gangabal Lake, which is the source of the Kashmir Ganga or Sind River. In the midst of Sind delta, there is the sacred spring *Tiratha* of Durga at Tulmul near Ganderbal. It was in 1890, that Stein visited this shrine. He came to know from the *Prohitas*, that at the spur which leads up to a high alp, known as Mohand Marg, there is an ancient stone-lined tank filled with the water of Vuttan Nag. From Myngnam, Stein reached a grassy meadow, 10,000 feet above the sea level, surrounded by deodar trees. The meadow was a carpet of flowers - golden, crimson and blue; the air was cool in the sunny sky. He could see the sacred mountain of Harmukh overlooking this spot, which had captivated his heart. At that very moment, he decided to make this place, his resting camp in Kashmir. He talked with the British Resident, who obtained the approval of Raja Amar Singh, to permit his tented residence at Mohand Marg. Stein shifted his camp to this

site from his houseboat alongwith his personal attendant, Alim and his Kashmiri cook Siddiq. Maharaja Partap Singh had been very pleased at the publication of critical edition of the *Rajatarangini*, so was his brother Raja Amar Singh. In order to show their favour, they got constructed a wooden hut for Stein at Mohand Marg.

Amidst the alpine surroundings, at Mohand Marg in Kashmir, Stein wrote his preface to the *Rajatarangini* a Chronicle of the Kings of Kashmir, on 18th may, 1900. In it, he praises the natural setting of his resting camp at Mohand Marg in these words:

From the high mountain plateau which my camp once more occupies, almost the whole of Kashmir lies before me, from the ice-capped peaks of the northern range to the snowy line of the Pir Panchal - a little world of its own, enclosed by mighty mountain ramparts. The favours with which nature has so lavishly endowed, the land in the womb of Himalayas are not likely to fade or vanish. In the result of my labours, I hope, there will be found some return for the boons which owe to Kashmir.

Despite the fact that Stein led a solitary life, he enjoyed warm friendship of some intimate friends in London, Vienna and Paris. By 1895, he had collected substantial manuscripts at Mohand Marg. He had a vast library of books on history, travel and culture kept in his wooden hut. In order to provide more space, he got constructed another hut with kitchen for himself. However, he preferred to sleep in his tent alongwith Dash, a small terrier. He would move to Lahore during winter months. He thought of employing a *Chowkidar* for his belongings at his sojourn at Mohand Marg. He expressed his wish to his friends. During that period of time, a poor Pandit named Bali Ram had migrated from Badarwah to Kashmir alongwith his wife and two sisters. This young man was desperately in need of some

subsistence. At the suggestion of his friend, Stein appointed Pandit Bali Ram as a *Chowkidar* of his estate at Mohand Marg, on regular basis and directed him to proceed to the site. Hence the care-taker took charge of the camp site and huts of Aurel Stein at Mohand Marg in 1895.

In the year 1896, Stein moved from Lahore to Srinagar during summer holidays. His personal attendant Alim and his cook Saddiq was with him. At Mohand Marg, he was greeted by the care-taker, Bali Ram, who lived there alongwith his young wife and his two sisters, the elder hardly sixteen years old, and the younger about fourteen. Both the damsels, with their looks dishevelled and in tattered clothes looked ravishingly beautiful. With folded hand they uttered the word: *Namastay* to Aurel Stein. He looked into their moon-like face, then at their well developed breasts and then at supple naked feet. Seeing there these two daughters of the snow-capped mountains, he felt sad. Why God had wasted these lotus-eyed beauties in the mud of poverty? He asked himself in a contemplative mood.

Later, in the evening, he called for Bali Ram and gave him some money to purchase new clothing for his two sisters. He came to know that elder was known as Uma and the younger was called Gauri. Both the sisters exhibited much devotion to him and competed with each other in the attachment to their master. There was a language barrier between Stein and the damsels, but in their silence they listened to the echo of his heart and soul. While he worked on his table, they would sit near him and wonder as to what was he writing on the scattered sheets of paper. He would call Uma or Gauri, for minor errands. But, as time passed Gauri became a special attraction for Stein. As if urged by the spirits, he imprinted a kiss of love on her lips. Then, like a *Kaula Yogi*, she was propitiated by Stein, through *Pancamakras*. For that day onwards, she also responded by cooperating with him in his *Chakra Puja* rituals.

Stein would often visit the lost cities on the Silk Road and come back to Kashmir with antiquities. His beloved would pine for him during his absence from her. He would also think of her during his treasure hunting raids into the Central Asian countries.

THE YEAR, 1899

The year 1899 proved to be a very lucky year for Aurel Stein. He had the unexpected good luck in gaining the support of the most powerful man in India, Lord Curzon, the new Viceroy. Stein, who was now the Registrar of the Punjab University, Lahore, was asked to conduct Lord Curzon around the Lahore Museum. Aurel Stein, who had acquired great knowledge of the Gandhara antiquities from Kipling, seized the opportunity to tell the Viceroy about the Russian designs to acquire Central Asian antiquities for the Museum at Moscow. He also told the Viceroy that he had himself thought of a plan to acquire these precious artefacts for the British Museum, London. Lord Curzon, who had himself written a book on Central Asia, became too happy to find an adventurous and learned youth, like Stein in search these art treasures of Khotan and Takla Makan. The Viceroy gladly agreed to sponsor, Stein's first adventure as a treasure seeker. The money to finance this venture was also provided by Lord Curzon, the Viceroy of India.

THE FIRST EXPEDITION-1900-1901

Lord Curzon wrote to the British Ambassador in Peking to obtain a visa and passport for Aurel Stein to enter the Chinese held area of Central Asia via the Ladakh route. Stein had surrendered his Hungarian passport to the British Government and his citizenship case was still pending in the Foreign Office at London. However, his Chinese passport arrived from Peking together with specific orders of the Chinese Government that Aurel Stein had been granted protection, and that he was free to

move in any place in the Chinese Turkistan. Accordingly, Stein reached Srinagar, Kashmir in the last week of April 1900 from Lahore. His aim was to spend sometime with his beloved in the heavenly abode, before leaving for uncertain Central Asian deserts. At Mohand Marg, Aurel Stein engaged himself in the study of some Kashmiri Sanskrit works dealing with attainment of *Siddhis* or clairvoyant powers. He had found a Tantric work, which dealt with *Shri-Vidya*. In the company of his beloved, he worshipped the Supreme Being in its feminine aspect. While performing the *Kaula* practices, he received full cooperation from Gauri, who guided him like a *Guru*, like the Mother and like a consort.

After having sucked the nectar of bliss, he made preparations for his journey. The Survey of India decided to provide him with a Gurkha Surveyor, Ram Singh Thapa and an attendant Jaswant Singh. Their mission was to prepare survey maps and collect strategic and military information. Aurel Stein decided to take his personal servant Mirza Alim and his Kashmiri cook Siddiq Akhoon with him. He obtained special type of warm clothing for himself and his attendants. Besides this, he obtained sleeping bags and fur blankets for himself and others. He also decided to take his pet French *Chien terrier* dog, Dash with him. The party left for Central Asian journey on 31st May 1900.

LOOT OF ANTIQUITIES

Aurel Stein arrived in Kashgar in early summer and then reached Yarkand. In Khotan, he obtained the services of Turdi, a curio smuggler, who took him to the sand-buried graves and hamlets in Takla Makan. On his first digging, Stein obtained about one hundred and fifty priceless Buddhist frescoes and stucco reliefs. Quite satisfied, with his first success, he now worked with zeal and speed. He collected a large number of *Sutras* from the Buddhist *Viharas* and temples. Each item was

carefully photographed and labelled for a long journey to the British Museum, London.

Dandan-uiliq, situated on the borders of Takla Makan was known to the treasure-seekers as the site of Ivory Houses and had been discovered by Sven Hedin. Having recruited thirty labourers for digging up treasures, Aurel Stein reached Dandan-uiliq in the spring of 1900. His unskilled diggers started work in right earnest and in haste, bringing devastation to the precious site of the lost Buddhist civilisation. On the first day, they found a huge collection of ancient Buddhist frescoes, Kharosti documents, Sanskrit texts, idols, paintings and stucco reliefs. His plunder of antiquities continued for three weeks and all spoils were despatched to Calcutta for onward transmission to London. In all, Stein and his digging party had excavated a total of fourteen structures during three weeks at Dandan-uiliq. After paying off his local labour, Stein departed towards the Oasis of Keriya. Thus during his first treasure hunting expedition of 1900-01, Stein was able to carry a big haul of precious antiquities of Khotan by eight ponies.

One episode, rather a legend, probably abnormal, is of great interest. It is said that a doomed tomb was discovered by Stein completely buried in sand, only one small aperture giving access. This was too small for Stein himself to enter. So he asked for volunteers, but none of local men dared to go in. Finally, one of his Indian surveyors, stepped into the breach and squeezed himself in, but when he came out, some time later, he was blind.

In May 1901, Aurel Stein departed from Kashgar, for Osh, the nearest Russian town across the frontier with his twelve crates of antiquities for London. Before parting from his companions who had to reach Srinagar, via Leh, he directed Ram Singh to take his pet *terrier* dog, Dash, to Kashmir and meet him in November, at the Lahore railway station. But Dash died broken hearted at Mohand Marg, despite the painstaking

watchfulness of Gauri. The death of Dash was a great shock to her. She got dug a grave, near her hut for Dash, who was buried with proper rituals by all including Bali Ram and Gauri.

Stein's discoveries from his first expedition caused a sensation in the antiquarian circles throughout Europe. Here was evidence of a previously unknown Buddhist civilization going begging in one of the world's backyards, complete with its own remarkable art and literature. Hitherto, archaeologists had been concerned almost entirely with classical, ancient Egyptian and Biblical sites, but Central Asian archaeology was something new. When the 13th International Congress of Orientalists was held in the following year in Hamburg, a special resolution was passed congratulating Stein on his amazing discoveries.

In 1903, Aurel Stein's *Sand-Buried Ruins of Khotan* was published in London. His detailed account of the precious antiquities caused a sensation among the treasure-seekers and curio smugglers of Europe. Stein was congratulated for discovering hidden cities under the sand dunes of Khotan. In fact, a race began among the connoisseurs of Paris, Berlin, London, and St. Petersburg, for the treasures of the Silk Road.

In 1904, Stein applied for British citizenship, through the good offices of the Viceroy of India. His request was granted by the Foreign Office, London and he was given his British passport. He had some lady friends in the British Museum London and at Oxford. But no lady took interest in his adventurous life, for none was sure, whether he would come back alive from the far-flung deserts of Central Asia.

IN SEARCH OF THE SHAMBHALA

In May 1906, Stein arrived in his summer camp at Mohand Marg, for making arrangements for his next journey into Central Asia. He waited impatiently for the Viceroy's approval

for his second raid into the Chinese Turkistan. He knew that the race for loot of the Central Asian antiquities had begun in right earnest. The Governments of Germany, France and Russia had already sponsored official and non-official expeditions. It had all began with Sven Hedin, a Swede who started this race, in 1890 when he undertook several journey's into Central Asia in search of the hidden kingdom of Shambhala. He was the first treasure-seeker, who looted Khotan of antiquities, which are now preserved at Stockholm. His subsequent raids were sponsored by the King of Sweden. Later, he shifted his allegiance to Germany, where the Sanskrit Department at Munich University had started researches on the location of the hidden kingdom of Shambhala. Soon after the 13th International Congress of Orientalists held at Hamburg in 1900, not only Germany, but France, Russia, and Japan joined this loot of Asian heritage on the Silk Road. Germany alone deputed four expeditions to Central Asia, under Albert Grunwedel, Von Le Cog, and Theodor Bartus. Russia did not lag behind and she deputed the Beresovsky brothers to the Kucha region. The French deputed Paul Pelliot to join in the Central Asian treasure hunt, alongwith his two companions. At the time, Pelliot was shifting manuscripts, paintings, sculptures, textiles and terracotas to Paris, Count Otani of Japan sent three missions, consisting of Buddhist monks to retrieve the Buddhist *Sutras* and relics for their *Jodo Shingu Vihara* in Kyoto.

THE SECOND EXPEDITION - 1907

In 1907, Aurel Stein's second expedition was sponsored by the British Government in Calcutta, with the condition that the spoils would be shared between the two, for the British Museum and the Calcutta Museum. As Stein had become known as the greatest treasure hunter, the Government did provide each member of his party a rifle or revolver. This time, he aimed to search out the mysterious site of Lou-lan. Stein and his men dug among the sand-filled structures of this ancient frontier city of China. Their digging yielded an ancient dump of military records

dating back to the third century AD. and a number of *Kharoshti* tablets. This group then collected a series of magnificent Buddhist murals and paintings from Miran. All these antiquities were packed in boxes and sent to the British Consul General in Kashgar. In February, 1907, Stein and his party headed towards Tun-huang.

THE PLUNDER OF TUN-HUANG

Tun-huang is still renowned in the world for its rock-cut caves, cells and sculptures. During ancient times, this most extensive complex had served as a place of shelter for students, monks and hermits. During their stay, these people, not only prayed and meditated, but created works of art, sculptures and paintings. They seem to be followers of various religions and philosophies. It is for this reason that we find in these documents, scrolls and manuscripts, references to the teachings of Tao, Lao-tse, Confucius, Buddha, Zoroaster, Jesus Christ, Nestorius and Mani.

It was Aurel Stein, who sacked Tun-huang in 1907. For his raid in Eastern Turkistan, Stein was fully prepared and equipped. His team consisted of seven members among whom was included Ram Singh of the Survey of India. Cloaked in the garb of a scholar, he was not only a treasure-hunter but a paid spy also. Among other things, he had to collect geographical data, communication data and military intelligence for the British Government in India. His luggage included surveying equipment as well as a good number of rifles and pistols.

After reaching Kashgar, Aurel Stein hired 50 labourers, 25 baggage camels, 30 asses, and 2 local guides. His personal staff of 7 members included his experienced caravan leader, Mohammad Ju of Yarkand. He started his raids in right earnest and it took him five months to make a haul of a large number of antiquities by digging Kharghalik, Niya and Miran, all lying on

the famous Silk Road. Having achieved a remarkable success, he hastened to raid Lou-lan across the desert of Takla Makan.

Aurel Stein and his men did digging at Lou-lan for about two weeks. His booty consisted of the third century documents relating to the Chinese history as well as a large number of tablets in *Kharoshti* script of North Western India. But his greatest haul was the hidden library of Tun-huang in Kansu. This site is famous for its 400 rock temples known among the Chinese as the Caves of the Thousand Buddhas. Here Stein saw numberless manuscripts stacked inside the secret chamber. Under Stein's directions, his Chinese agent, Chiang started stealing these manuscripts every night. Later, he bribed the chief priest and took away thirteen thousand Chinese, Sanskrit, Sogdian, Turki, Tibetan and Aramaic manuscripts and Buddhist scriptures. He also stole away a large number of wall paintings, frescoes, murals and banners. As the raid had been jointly sponsored by the British Museum, London and the Government of India, the booty which Stein brought back from Tun-huang was to be distributed among the two agencies in London and Calcutta. But the whole plunder was despatched to London and Stein felt a seigh of relief.

In 1903, Aurel Stein had published a book, *Sand-Buried Ruins of Khotan*. In 1912, his another remarkable book on the ruined cities under the sands of the Gobi Desert was published under the title *Ruins of Desert Cathay*. In it, he gives a detailed account of his raids into the Buddhist ruins, for which he employed diggers. He plainly and without any shame talks about his trickery in deceiving Wang, the Buddhist priest, that his main purpose to visit the hidden library of Tun-huang was to make a survey of the Buddhist *Viharas* and photograph some of the wall paintings. Later, Stein employed his agent, Chiang to steal most of the Buddhist *Sutaras* of Hiuen Tsiang as well as countless manuscripts in the Chinese, Sanskrit, Sogdian, Tibetan and Bactarian languages. Stein played a double trick by

convincing Wang that a new Buddhist monastery in *Ta-Ying-Kuo* needed some Buddhist *Sutaras* and it was a pious act. In fact by '*Ta-Ying-Kuo*', Stein meant England!

THE THIEF OF COFFINS

Aurel Stein in his pursuit of plunder did not even spare grave-yards and cemeteries. In Astana, there was a grave yard, where they used to bury the dead of the Turfan region, since the 5th century. These tombs, and graves had been built in a peculiar way. These graves lie underground upto sixteen feet below the surface of the cemetery. Each burial chamber can be approached through a sloping tunnel. In order to open these burial chambers, Stein hired the services of local grave-diggers. With their help, Stein succeeded in robbing the tombs. First, the wooden coffins were opened to see as to what was inside. To his amazement, Stein saw that each sarcophagus had a slab, on which the name, the date of birth and the date of death of each corpse was inscribed. All the corpses were wrapped in silk, with variety of Chinese designs and inscriptions. Stein asked his gang to part away these silk coffins from the bodies of the corpses. When in 1915, he dispatched his looted treasures, for onward to Kashmir; silk coffins of Astana were a part of this plunder.

Due to the war, all treasure seeking expeditions had been stopped. Now, it was turn of the USA to join the race. Langdon Warner and Jayne reached Chinese Central Asia. Their first target was Karakhoto on the old Silk Road. The ruined city had been robbed of its antiquities by earlier treasure-seekers from Russia. However, they collected the left overs of the earlier robbers. Disappointed, they now continued on their tiresome journey to the caves of the Thousand Buddhas, they saw many wall paintings. Langdon Warner decided to carry on looting of Tun-huang's priceless frescoes. He had brought a special chemical solution for detaching wall paintings. Several frescoes were removed and wrapped in felt for onward journey to USA.

All these works of art were put in Harvard's Fogg Museum. Warner has looted these masterpieces, which no other museum in the world had acquired.

In the years between 1923 and 1928, Nicholas Roerich travelled through China, Mongolia, Tibet and Ladakh to verify the legend of Shambhala. Besides producing hundreds of paintings capturing the essence of the area and its people, he was the pivotal force behind placing the Great Seal of the United States on the American dollar.

PILLAGE STOPPED

In May, 1925, a British police officer ordered his men to open fire on the rioting Chinese students in Shanghai. Eleven students died on the spot and many more suffered minor and major injuries. The tragic news of the massacre created a wave of hatred against the Europeans. The Chinese people, in cities and villages, protested against the foreign imperialists. At that time, the French, British and American expeditions were already engaged in robbing, stealing and destroying priceless works of art and culture in the lost cities of Central Asia. But the time was fast running for these foreign thieves. Warner of the American expedition was forced by the peasants to abandon his attempts to rob the Caves of the Thousand Buddhas. The Germans also suffered the same fate and were forced to leave Dandan-uiliq in haste. But Stein volunteered to work as a mercenary, at the behest of the Americans, when about 20,000 dollars were collected for him. This plunder was stopped by the patriotic people who made it virtually impossible for foreign treasure-hunters to dig in Sinkiang. Now, the whole of the Chinese-controlled Central Asia was closed for plunderers.

The loot of the antiquities had continued for about thirty years and art treasures and masterpieces had been acquired for next to nothing by the Western treasure seekers. Not only the

intelligencia but the common people and peasants rose together to save whatever had been left by the foreigners of the traces of their art, culture and relics. The Chinese boiled with indignation to find that the foreigners had carried off whole libraries of ancient manuscripts, frescoes and relics to their countries. We will quote what the people of Turfan have to say about these foreign treasure hunters:

"They started coming at the turn of the century, and they tried to get in here for several decades. British and Frenchmen and Germans and Russians and Japanese and Hungarians and all sorts of people. But what kind of people were they? Thieves! Thieves and spies! What else could you call men like Aurel Stein and Albert von Le Coq and Sven Hedin. Not to mention what they destroyed. Not a trace of scientific method! Just robbing and stealing and destroying. They were worse than grave robbers. They destroyed our priceless assets. And besides, they drew military maps all the time. What they stole was not only a fraction of what they destroyed, and much of what they took has been lost or bombed to pieces in the Second World War. These so called scientists, devastated more cultural monuments in a few decades than the number destroyed by wars and barbaric invasions in two thousand years! We will never admit them here again."

FOURTH EXPEDITION - 1930

In 1930, Aurel Stein arrived in Nanking to seek permission to undertake his fourth raid into the Chinese Turkistan. Stein had agreed to work for the Fogg Museum and relieve Tun-huang caves of the remaining priceless frescoes. Despite opposition from the young Chinese, who had formed a body for safeguarding their heritage, he obtained the necessary permission with the condition that nothing could be taken out of

China, without the official scrutiny and examination. Aurel Stein had thought of other ways to smuggle out the Central Asian antiquities. However, he felt jubilant and hurried back to his Shambhala at Mohand Marg, Kashmir. He set out for his next raid into Chinese Turkistan at the behest of the Americans. He reached Kashgar and then travelled upto Takla Makan, accompanied by his labourers and digging assistants. But the conditions in China had changed and they were against all foreigners raiding their country for treasure-seeking. The Chinese press started writing against Aurel Stein. He could do nothing except to acquire a few ancient Chinese manuscripts. But what he found had to be kept at Kashgar for inspection of the authorities. After waiting for seven months, he returned to India empty handed and dejected. The days of the free booters and looters were over. His raid had failed and the Fogg Museum felt sore. Quite frustrated, Stein returned to his Shambhala in Kashmir, to work on his adventures in Asia.

Hitler, the Nazi dictator of Germany also made attempts to locate and enter the gate of Shambhala. He not only established an office to carry on secret researches on these mysterious subjects but also obtained the services of Sven Hedin to locate it in the highlands of Asia. Sven Hedin, who had introduced the race of European treasure-seekers could not achieve anything but died as a lonely man in Stockholm.

IN HIS SHAMBHALA

Stein had suffered the greatest shock of his life. The grave digger had returned to his Shambhala in Mohand Marg in Kashmir. His heart was broken and he needed solace. This he received from Gouri, and he approached her with a greeting of tears. She had anxiously waited for him. Stein began his work, his fourth book, entitled, *History of the Expeditions in Asia*, but did not tell us anything about his private life. He had in his mind to write his personal story at a later stage. Both Stein and Gauri

would walk amidst the pine and deodar trees and sit between the rocks. The breeze was intoxicating and it seemed to heal Stein. He felt that Mohand Marg was a heaven on earth, where he could find the realm of cosmic energy. The mountain peaks of Harmukh radiated energy into this home of Indra, the king of Hindu gods. Sitting on the velvet green grass, Stein would sing the songs of joy to Gouri and she would hear it innocently, as if she understood the depth of Hungarian love lyrics.

The private papers of Bali Ram revealed that he was aware of his sister's attachment for Aurel Stein. He was also aware that the *Kaulas* worship the *Bindu* in the *Tri-kona* and that the *Tri-kona* is situated in the *Yoni* of a beautiful virgin. Through their personal encounter, both Stein and Gauri had attained the status of *Kaula-Yogis*. Their union had resulted in the expansion of their consciousness into higher powers for spiritual growth, physical strength and healing. The Tantric ritual of *Bhoga Poja*, in accordance with the most respected method had energized their bodies, reaching the fifth circuit of permanent bliss. As such, their entry into formal wedlock seemed immaterial to them.

TRAGIC END

In 1943, Aurel Stein died of pneumonia at Kabul at the age of eighty-two and was buried in the Christian cemetery. Around his grave, lie the graves of hippies, for whom the land of *Hashish* is the end of the trail. He, who had been the doyen of smugglers, and who had enriched the museums of England with priceless treasures, died unsung and unwept, in a foreign land, thousands of miles away from Budapest. Through his loot, he had made other people rich, but there was none to shed a single tear for him, except Gauri, at Mohand Marg, Kashmir. The death of her *Kaula Yogi* lover in a foreign land was a great shock to her. She applied to the British Resident for shifting of the mortal remains of Stein from Kabul to Kashmir for proper burial at Mohand Marg in Kashmir. She became abnormal, rather mad

due to this tragedy. Soon she got dug a grave for her lover, beside the grave of their pet dog, Dash. The British were in haste to leave India. As such, nothing matured regarding her repeated requests. Heart broken, she wept and cried day and night. Bali Ram decided to take his sister to Srinagar mental hospital, but she refused to leave Mohand Marg. She also died unsung and unwept and was cremated by the local Pandits of Myngam, Ganderbal at the very site where she had spent her joyful years as the *Kuleshvari* of Stein.

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THE HOLY RELICS IN KASHMIR

A relic has been defined as an object of reverence that is interesting because of its age or association. It is a memento or a souvenir, which was a part of a dead holy person's body or which is preserved to commemorate his or her name. Considering the above, we feel that there are hundreds of relics in Kashmir, which do have national or international importance. In the light of the above, it is suggested that the Government may get prepared a National Register of Relics in the State.

As there are several hundred relics in the valley only, which are kept as objects of reverence by the people, I will deal only, in A summary form, some of these in this research paper, leaving aside historical details.

SHARIKA

Hassan, the historian describes 15 characteristic qualities of Kashmir. Among these, the thirteenth characteristic, pertains to signs; *tirathas*, and relics connected with Hindu gods, for whom the meadows of Kashmir served as resorts. To a Japanese scholar Ottashi Hideyoki, Kashmir is the first land, which emerged out of water after the Great Flood, for which he terms Kashmir as mother of the earth. The *Nilamita Purana* informs that Jalodbhava, who was invincible in the waters, was killed, when the goddess Sharika came with a huge stone in her beck and threw it on him. This stone represents the present day Hari-Parbat hill and the spot where Jaladbhava was killed is now named as the tiratha of Sharika. This is the first ancient site, which is connected with the foundation of the capital city of Srinagar. The goddess Sharika, which has given to the hill its name, has been worshipped since ancient times. This ancient

historic spot contains a sacred marking on a large perpendicular rock which is taken by the Kashmiri Pandits as representing that mystical diagram, which according to the Tantras is known as *Sri Chakra*. It is the six-pointed star which among the Israelites is called the Star of David, the national symbol of the Jews, and as the pentacle of Solomon.

TOMB OF HARDI RISHI

It was Sultan Yusuf Shah Chak who deposited the slab, depicting the foot prints of the Holy Prophet, in the tomb of Hazrat Baba Hardi Rishi in Islamabad. Hassan, the historian quotes from Hazrat Shaikh Baba Dawood Khaki:

"During the reign of Sultan Yusuf Shah Chak, a pious villager of Warapora, went to a stream, early morning for ablutation. There he witnessed a very beautiful person, illuminating like light, with one foot in the water of the stream, and another foot on the stone slab. Soon this angelic person disappeared. This pious man informed other villagers, and they all saw the stone slab depicting foot prints, emanating exotic aroma. Two saintly persons, testified, saying that these foot prints, are the foot prints of the Holy Prophet, who had come to visit this country. As such, this impression of his foot-prints on this stone slab, is a miracle of the Glorious Prophet. Some commentators of the Hadees, say that the Holy Prophet has the power to walk, to and fro in this world or heavens, even after his visible demise."

Since that event, this sacred foot-print are revered by the people. It was due to its sanctity that Sultan Yusuf Shah Chak deposited this sacred relic in the shrine of Hazrat Baba Hardi Rishi.

HOLY RELICS OF SIKHS

The Sikhs have five main gurudawaras in Kashmir. Gurdwara Thara Sahib is situated at Kalampora, Singhpora on the Srinagar Baramulla road. Guru Hargoband Sahib, the sixth Guru had come with the Mughal emperor, Jahangir (1605-1627) for a visit to Kashmir. The Guru stayed in Nagar Nagar, Srinagar, where Gurudawara Chatti Padshahi exists at present. The Guru, who travelled far and wide in the valley, met a saintly person, Pir Balool at Kalampora, with whom he had discussions on the stages of mysticism. Later, a gurudawara was built in his honour at this place. The Guru got dug a well for drinking water. Its water is healing.

During his travels, the founder of Sikhism, Baba Guru Nanak Dev Ji, along with his disciples came to see the holy *Tirath*, Machh Bhavan. Here he met the Shivite saint Bhavani Dass and they were together for a few days. In order to commemorate his memory, a gurudawara was built here, in which there is preserved a very rare sacred relic of the Sikhs. It is the holy scripture, titled as *Shri Guru Granth Sahib*, which is a handwritten manuscript. Its calligraphy in *Gurmukhi* alphabets is done by Bhai Gurdass Ji and the opening pages are done in golden ink.

In Baramulla, there exists the gurudawara, in honor of Guru Hargobind Sahib. The Guru visited Kashmir during the reign of Jehangir and stayed here on his return journey to Punjab. At the time of his arrival, the Muslim stone carvers had prepared a stone settle type throne for him. It was presented to him and he sat on it to give sermons of peace and love. Unfortunately, this relic was broken and thrown under the plinth of the newly constructed gurdwara. The maple tree sown by the Guru has also been cut. However some slabs of the old platform are kept preserved.

SOWARA

In Jinab Sahib, mohalla Sowara, Srinagar, there are preserved very rare holy relics. Hassan, the historian gives a list of these holy relics, which were brought by Sayyid Inayat Ullah from Madinah.

1. sacred hair of the Holy Prophet.
2. sacred hair of Hazrat Siddique Akbar.
3. sacred hair of Hazrat Umar Khatab.
4. sacred hair of Hazrat Usman Ghani.
5. sacred hair of Hazrat Ali Murtaza.
6. sleepers used by Sayyida Alam, the daughter of the Holy Prophet.
7. two stone slabs, with feet impressions of the Holy prophet.
8. sacred hair of Hazrat Shaikh Abdul Qadir Jilani.

I recollect that three decades back, I was shown some other sacred relics also which are preserved in two wooden boxes.

HAZRAT BAL

In the mosque at Hazratbal, Srinagar is preserved the most precious relic of Islam. It is the sacred hair of the Holy Prophet, which was brought to Srinagar from Bijapur by Khwaja Noor-uddin of Ishbar, Srinagar, during the reign of the Aurangzeb, the Mughal emperor of India. The history of this sacred relic is given as under:

Sayyid Abdullah came from Madinah, Arabia in 1699 to India and settled at Bijapur during the reign of Shah Jahan. He

was a *Mutawalli* of the Holy Prophet's tomb, and was externed from Madinah by the local Amir. At the time of departure, he carried 3 sacred relics with him to India and these were:

1. sacred hair of the Glorious Prophet.
2. sacred turban.
3. saddle of the horse of Imam Ali.

Shah Jahan, the Mughal Emperor who granted a jagir to him at Bijapur, received Sayyid Abdullah with honour. After that Sayyid Abdullah and his sons lived with ease in their jagir. But when Aurangzeb imprisoned his father Shah Jahan, he also confiscated the jagir of the Sayyid's descendents at Bijapur on the charges of support they had given to prince Dara Shukoh. Having suffered financial loss, they could not maintain their status and borrowed much money from the Kashmiri trader, Khwaja Noor-uddin Ishbari, Sayyid Abdullah made over the sacred hair of the Holy Prophet to him for one lakh of rupees. After obtaining this sacred relic, Khawaja Noor-uddin Ishbari decided to take it to Kashmir, and on his way back reached Lahore. When this news reached Aurangzeb, he ordered housing of the sacred relic in the shrine of Hazrat Khwaja Moin-uddin Chisti at Ajmer. But later on, the emperor changed his opinion and allowed the passage of this sacred relic to Kashmir. On its arrival in Kashmir, it was housed in the palace at Bagh-i-Sadiq Khan, on the banks of the Dal Lake, Srinagar. At its public display, thousands of Kashmiri Muslims had the honour of seeing it. Since then it is shown to the people on auspicious days. The sacred hair is in the glass tube in two parts. The present mosque was built by *Auqif-i-Islamia* in 1968 on the model of Madinah in ten years time.

KHANQAH SHAH NAIZ NAQASHBANDI

The Khanqah of Shah Niaz Naqashbandi (d.1829) is situated in the Sayyid -Wari, Khanyar, Srinagar. This cloister

was built in 1797 and in it, are preserved the following sacred relics:

1. sacred hair of Hazrat Abu-Bakar.
2. robe of Hazrat Imam Abu- Hanifa.
3. turban of Hazrat Sayyid Abdul Qadir Jilani.
4. rod of Hazrat Imam Moosa Ali Raza.
5. belt worn by the Holy Prophet.
6. sacred hair of the Holy Prophet.
7. *Kulah* of Hazrat Abu- Bakar Siddique.
8. *Mashaf-i-Usmani*.

The two and a half chapters of the Holy Quran, popularly known as *Mashaf-i-Usmani*, written in Kufic style of calligraphy are preserved in the Khanqah-a-Naqishbandi, Sayyid Wari, Khanyar, Srinagar. According to a legend, it is the same Holy Quran, which was in possession of Hazrat Usman-i-Ghani at the time of his martyrdom. It is also said that some other chapters of this Holy Quran are preserved in the State Museum, Tashkent.

MACHH BHAVAN

On the Islamabad-Phalgam road there lies the sacred spring of Machh Bhawan. It is a very holy spot for the Hindus and they consider it more blessed than all the springs of world. The spring which gushes out with impetuosity from a horizontal fissure in the stone rock at the foot of the hill, is esteemed very sacred. The name Machh Bhavan is derived from the Sanskrit Matsya-bhavana or the sacred residence of the fish.

All the *Puranas* agree in regarding the fish as an incarnation of Vishnu. In the Noah's deluge, it was the Matsya Avatara or fish, which guided Manu's ark to safety. There is abundance of sacred fish in the three divisions of the same spring. Abul Fazal says that the sanctity of the holy spring

preserves them from being touched. The people of all faiths look with reverence to these fish's and do not catch them.

VIJBROR

Vijbror, now called Bijbehara is an ancient town, mentioned in the *Rajtarangini* and many old Kashmirian texts. It is situated nearly two miles above the *Udar* of Chakradhara, the Naga capital of pre-historic times. Prior to its occupations by the Hindu kings, it was a flourishing Buddhist town with several *viharas* and cloisters.

The tomb of Baba Nasib-uddin Gazi exists in Bijbehara. Adjacent to this tomb is the Jamia mosque said to have been founded by Sultan Sikandar Shah (1389-1413). On the right side of this foundation is a tomb stone said to have been of the grave of Lalla Ded. On the front side of the mosque, above the main door is a 10-inch metal blade of an axe, which belonged to Shankar Bhatta. According to a legend, when the Muslims of the locality decided to build a mosque at the spot, a Brahmana named Shankar Bhatta, who was very old offered to join the people in cutting deodar trees for wood in the nearby jungle. So when he was cutting a plank, while striking his axe in it, he died of a heart attack. The Muslims appreciated his devotion to the sacred cause of building a prayer house and the same blade of his axe was kept as inserted in the wooden plank.

CHARAR-I-SHARIF

Hazrat Nunda Rishi, alias Shaikh Noor-uddin Wali, the patron-saint of Kashmir is buried in a magnificent tomb at Charar-i-Sharif, Kashmir. In this tomb are preserved the following sacred relics:

1. *Manjila Sharif*, made of palm leaves belonging to Sayyida-tan-Nisa Hazrat Fatima Zohra, the holy daughter of the Holy Prophet.
2. staff of Awais Karni a great Sufi living during the time of the Glorious Prophet.
3. woollen garment of Hazrat Shah Hamadan.
4. staff of Hazrat Nunda Rishi.
5. garments of Shaikh-al-Alam.
6. two wooden cups of Shaikh-al-Alam.
7. wooden *kharao* of Shaikh-al-Alam.
8. garment of Hazrat Sayyid Mohammad Aali.
9. a rosary.
10. one rare and precious hand-written Holy Quran.

ASTAN RAH BABA SAHIB

Hazrat Abdul Rahim Qadri, popularly known as Rah Baba Sahib is buried in the astan, situated in Gunz Khud, Srinagar, Kashmir. In this shrine are preserved several relics, including the hair of Hazrat Pir Dastgir.

IMAMBARGAH, ZADIBAL

In 681, Hazrat Imam Hussain, the grandson of the Holy Prophet immortalized Islam by his martyrdom at Karbala, Iraq. His sacred hairs acquired by Molvi Iftiqar Hussain Ansari from Kereri, Patan, Kashmir are preserved in Imambargah, Zadibal, Srinagar, Kashmir.

KHANQAH-I-AALA, TRAL

In 800 A.H. Khanqah-i-Aala, was built by Mir Mohammad Hamadani in Tral, Kashmir. In its *Noor Khana* is preserved the staff of Mir Sayyid Ali Hamadani. In the shrine of Khawaja Masood Pampuri, there are sacred relics connected with

Shogha Baba Sahib, and Khawja Masood Sahib. In the astan of Hazrat Shah Sadiq Qalandar, the following relics are preserved:

1. a staff
2. a feeding plate.
3. a pen.
4. a hand written Holy Quran.

In the astan of Hazrat Shah Wali, there are preserved the following sacred relics.

1. *Qasa Sharif*.
2. *Kulah*.
3. a rosary.

AHAM SHARIF

In the mosque at Aham Sharif, Bandipura are preserved the following holy relics:

1. *Amama Sharif*.
2. garments of the Holy Prophet.

ZIARAT HAZRAT HASSAIN QARI

The ziarat of Hazrat Hassan Qari is situated in Zainagir parganah. In it, is preserved the staff and belt of Hazrat Khawaja Hassan Qari.

ROZABAL

The tomb of Yuzu-Asaph is situated in Anzimar, Khanyar, Srinagar, Kashmir. Within its inner wooden sarcophagus are preserved the following relics:

1. a chiselled stone boulder.
2. a stone slab, engraved with footprints bearing traces of wound marks.

SHIVA TEMPLE, BEJBEHARA

In the Shiva temple in Bejbehara, Kashmir there is a round chiselled stone, known as *Ka Ka Pal* or the Stone of Moses. Eleven persons raise this stone up with their fingers, saying 'Ka' eleven times.

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JAMMU AND KASHMIR STATE IN 1947

In the history of 19th century British India, the State of Jammu and Kashmir, occupied a very strategic position. The Czarist Russia had its covetous eyes on Kashmir, because it's conquest would have given her an opportunity to directly confront the British in India. This logistical reality was realized by the British very early and they went all out to maintain, support and guide, His Highness the Maharaja Bahadur of Jammu and Kashmir State. He was encouraged to extend his dominion and maintain his territories as a buffer against the Russian designs. Consequently, the Dogra Maharajas were given a free hand to extend their political influence right up to the Karakoram Range, from Tibet to Chitral and reach as far as Kashgar, Yarkand and Khiva in Central Asia. In this context, they went on obtaining commercial, political and military rights and privileges for the Jammu and Kashmir State, which are officially recorded in Aitchison's *Treaties, Engagements and Sanads*, Vol-VI, VIII, XI and XII.

In 1938, the Maharaja is officially designated as: His Highness Maharaja Sir Hari Singh Bahadur, *Inder Mehinder Siper Sultanat-i-Englishia*, G.C.S.I, G.C.I.E, K.C.V-O, A.D.C, the ruler of the dominion of Jammu and Kashmir and, Ladakh and regions of the *Tibet-i-Khurd* and other territories, and as the suzerain of Chitral. Collaterally, his State is described as:

Mammlakat-i-Jammu wa Kashmir ba-Shamool wapashuda Fatuhat Wazir Zoorawar Singh Kalhooria wa Mulk-i-Chitral wa-baj-guzzar khud-Mukhtar Jamhori Riyasat Dareel wa khud-Mukhtar Jamhouri Riyasat Tangir.

It means that His Highness the Maharaja Bahadur of the Jammu and Kashmir State is the sovereign of the dominion of Jammu and Kashmir, as well as conquered and returned territories in Tibet and Chitral, and the suzerain of the independent republics of Darel and Tangir. It is significant that His Highness the Maharaja Bahadur is also the holder of political, constitutional, commercial and other rights and privileges over the vast region, which includes some principalities and republics also. The emergence of the Jammu and Kashmir State into a fully independent State, as it stood on 15th August 1947, is explained in this paper.

JAMMU (1822)

The Dogra kingdom of Jammu came into prominence during the reign of Maharaja Ranjit Dev, who ascended the throne in 1725. His sway extended in the east upto the river Ravi and in the west upto the river Chinab. After his death in 1782, the kingdom of Jammu fell prey to internal disorder and the war of succession. In 1808, Maharaja Ranjit Singh, the king of Punjab deputed his forces to conquer Jammu. The war between the Sikhs and the Dogras resulted in the disintegration of the Jammu kingdom and its annexations into the Sikh kingdom of Punjab. Mian Gulab Singh, who later became the Maharaja of Jammu and Kashmir, was hardly 16 years of age at that period of time.

In 1810, Gulab Singh was appointed as a personal attendant by Maharaja Ranjit Singh, the king of Punjab. Later, due to his influence, his brother Dhiyan Singh also got a job of a personal attendant in the Sikh court at Lahore. Later his third brother Sucheet Singh also secured an employment under the Maharaja. The three brothers steadily exercised complete influence on the ailing Maharaja who became their slave instead of their master.

Gulab Singh showed his valour and bravery by conquering the petty states of Rajouri, Bhimbar and Riasi, which were annexed with the kingdom of Punjab. Maharaja Ranjit Singh felt so much pleased with Gulab Singh that in 1817-18, he bestowed on him as *Jagir*, the principalities of Kharoti, Babool, Chobara, Ramgarh and Reasi. In June, 1822, Gulab Singh was titled as the Raja of Jammu by the Maharaja, and his brother Dhiyan Singh was raised to the status of the Chief Minister at the Lahore court.

KISHTAWAR (1829)

During ancient times, Kishtawar was ruled over by several powerful kings and its frontiers extended from Ladakh to Chamba. In 1087, Kalsha the king of Kashmir held an assembly of hill Rajas, who had accepted him as their sovereign. In it, the illustrious Uttamaharaja, the ruler of Kishtawar participated along with the Rajas of Chamba, Bhadarwah, Vallapur, Rajouri, Lohara, Poonch and Kanda. In 1547, Haider Mirza Duglat Kashgari, invaded the kingdom of Kishtawar, but suffered an ignominious defeat. However, in 1572 Sultan Ali Shah Chak invaded the kingdom of Kishtawar and forced Raja Bahadur Singh into submission. The Raja gave his daughter Fateh Khatoon in marriage to the Sultan.

Raja Jai Singh, who ruled over Kishtawar between 1656 and 1664, changed his religion from Hinduism to Islam at the hands of a great Sufi saint, Hazrat Sayyid Farid-uddin. From that time, the Muslim rulers of Kishtawar developed intimate relations with the Mughal emperor of Delhi and the Afghan governors of Kashmir. In 1791, Raja Mohammad Teg Singh ascended the throne of Kishtawar. He was a man of many qualities. His subjects loved him because he was kind, humane and broad-minded. During his reign, the kingdom of Kishtawar flourished in all things. In 1815, Shah Shujah-al-Mulk, the fugitive king of Kabul, who had taken refuge at Lahore, fled away and took

refuge in Kishtawar. Hence Maharaja Ranjit Singh got enraged and decided to punish the ruler of Kishtawar. It was under his directions that in 1829, Raja Gulab Singh of Jammu, invaded the kingdom of Kishtawar and having defeated Raja Mohammad Teg Singh, conquered it.

LADAKH (1834)

Ladakh has been termed as western Tibet by the foreign scholars. The etymology of the name *Ladags* or Ladakh is shrouded in mystery. After the 4th Buddhist Council in Kashmir, during the reign of Kanishka (1st century), the *Mahayana* Buddhism was carried to Central Asia and China, by the Kashmiri missionaries by traveling the upper Indus valley. It is a historical fact that Ladakh has served as a meeting post of traders of China, Central Asia and India, since the inauguration of the Silk Road. The Ladakh chronicles contain references about the kings, who ruled over Ladakh from 975 to 1842. Most of the Ladakhi king's call themselves as the descendants of Nya-tri-tsanpo, who ruled over Tibet between 200 and 300. However, proper Ladakhi history starts with Skyid Lde Nyimagon, who ruled over Ladakh and Purig from 975 to 990. After him there have been many illustrious kings of Ladakh, upto 1840, who built forts and Buddhist monasteries.

Gyalpo Tandup Namgyal ascended the throne of Ladakh in 1790. The new king loved an easy life and indulged in foolish acts. He was not a fit person to govern a country. His gross carelessness became most evident, when the raiders of Kulu and Lahoul started incursions into his kingdom. He took no action to stop these raids. Having learnt about the disturbed conditions of Ladakh, Raja Gulab Singh of Jammu directed his attention towards the Gyalpo. He organized a well-equipped Dogra army consisting of eleven regiments, for the invasion of Ladakh. The post of commander-in-chief was given to his most able and trusted general Wazir Zoorawar Singh Kalooria. Under him,

there were eleven commanders namely: Mian Rai Singh, Mehta Basti Ram, Mirza Rasool Beg, Rana Zalim Singh, Sanghay Maskotia, Mian Noota, Sardar Uttam Singh, Wazir Khawaja Imam Muluk, Sayyid Madin Shah and Sardar Samad Khan.

The Dogra army which consisted of about, 10,000 men invaded Purig from Kishtawar. On 16th of August, 1834, a Ladakhi force consisting of about 5,000 men confronted the invaders at Sanku. In the fight, which ensued between the Ladakhis and the Dogras, the Ladakhis suffered a crushing defeat. The vandalism perpetrated by the Dogra army is vividly described by a hermit, who hid himself in a cave in the mountains. He says that : *"The Dogra soldiers carried off gold, silver and precious stones, silk and gems, emptying the treasures of royal palaces, sacred Buddhist Gompas and holy temples. They even stole the sacerdotal utensils and silver and gold, carpets and silk and sent 70 pony loads to Jammu. For roofing of the barracks for soldiers they used birch barks and paper of the Buddhist scriptures."*

Gyalpo Tandup Namgyal, the king of Ladakh became frightened and decided to go into the peace negotiations with Wazir Zorawar Singh. He came to Basgo and met the general. Then the Wazir came to the king at Leh for discussions. The king of Ladakh agreed to pay an amount of 50,000 rupees as the war indemnity. He also agreed to pay an annual tribute of 9,000 rupees to the Raja Gulab Singh of Jammu. Out of the war indemnity, the king paid 37,000 rupees in cash and kind at that moment and promised to pay the balance in two installments.

After this settlement, Wazir Zorawar Singh left Leh and reached back at Soroo. In the meanwhile, the Ladakhis again revolted against the powerful Dogra subjugation. The Wazir also learnt about another rebellion by the king of Zaskar. He marched against the king, who was deposed and Zaskar was annexed with the Jammu State. After this, Wazir Zorawar Singh

led his army towards Leh and reached Shay palace in ten days. Gyalpo Tandup Namgyal, the king of Ladakh felt puzzled and decided to seek pardon. He met the Wazir at Chushod bridge and bowing humbly before the Wazir expressed sorrow for what had happened. But the Wazir had to arrange matters on a new principle. Even though Gyalpo Tandup Namgyal, the king of Ladakh again offered his allegiance to Raja Gulab Singh of Jammu, the Wazir did not accept his pleas. In 1840, the king of Ladakh was deposed and his vast territory, which extended to the Pong-Kong lake, was annexed with the State of Jammu. Out of his extensive territories, Gyalpo Tandup Namgyal received the village of Stog only, together with the taxes of about sixty farmers, for his maintenance. A relative of the king, named Ngorub Standzin was nominated a chief in name only. But later, he was also deposed and taken as a prisoner to Jammu. The other ringleaders of the insurrection were made prisoners and taken to Jammu. Mian Magna was appointed as the first Dogra Governor of Ladakh.

PURIG (1840)

Right from Zo-jila to Lamayuru and Rangdum to the Indus junction, the entire region is known as Purig. It consists of the tube-like valleys of Drass, Suru, Kangi and Wakha. Its ancient history is quite obscure except the fact that various clans and tribes, who migrated to Purig, established their own independent petty republics. During the period under review the whole of Purig was divided into several small states under its Rajas and Kaloons.

- | | | | |
|----|----------|---|--------------------|
| 1. | Pashkyum | : | Raja Mohammad Ali. |
| 2. | Mulbek | : | Kaloon. |
| 3. | Tikcha | : | Raja Rahim. |
| 4. | Wakha | : | Raja Azan. |
| 5. | Sod | : | Raja Salam. |
| 6. | Timbus | : | Raja Namgyal. |

All the above rulers had joined hands with the king of Ladakh against the Dogra ascendancy. In 1840 Wazir Zorawar, after the deposition of the king of Ladakh, proceeded with his army towards Purig. Raja Mohammad Ali, who fought against the invading Dogras was killed in the battle of Cho-lang-thang. Kaloon Rahim, was arrested at Kharmang and beheaded. The fall of the above two brave defenders proved the fall of the entire Purig.

Wazir Zorawar Singh, deposed all the above rulers and entrusted all area from Fatoola to Drass, to his trusted ally Rahim Khan, who was given the title of Kaloon. The instigator of the rebellion Suka Mir was arrested and brought before the Wazir, who ordered the executioner to come with a sword. Then a pot filled with butter was placed over a fire. Then the Wazir started abusing the rebel leader while the executioner cut off Suka Mir's right hand and dipped the stump into the boiling butter. In order to warn people against rebellion against the Dogra rule, the hand of Suka Mir was hung on a pole at Khaltse.

BALTISTAN (1841)

Baltistan is known in the east as, *Tibet-l-Khurid* or the Little Tibet. During the period under review, it comprised of nine states under its own rulers, as detailed below.

1.	Skardoo	:	Raja Ahmad Shah.
2.	Parkota	:	Raja Ghulam Shah.
3.	Toolti	:	Raja Ahmad Khan.
4.	Kharmang	:	Raja Ali Sher.
5.	Khaploo	:	Raja Daulat Ali.
6.	Kiris	:	Raja Khuram.
7.	Shigar	:	Raja Hyder.
8.	Roondo	:	Raja Ali Khan.
9.	Astoor	:	Raja Jabbar Khan.

In 1840, Wazir Zorawar Singh, decided to subjugate Baltistan and annex it with the Dogra kingdom. He had a new idea to keep the Ladakhis engaged in some work. He made a plan to use them against the Baltis, so that they remain away from intrigues against the Dogra rule. For this purpose he enlisted young Ladakhis as soldiers under the command of their old general Bangkokpa. This contingent was ordered to enter Baltistan by the Hanu and Chorbit Pass. The other contingent of soldiers proceeded along the right bank of the river Indus. When this news reached Raja Ahmad Shah of Skardu, he deputed a huge army consisting of about 20,000 soldiers under Wazir Ghulam Hassan to interrupt the invading Dogra army. It was utterly impossible to cross the river Indus without any bridge. The Brokpas of Hanu, who knew the art and technique of making bridges of beams in frozen water came to help the invaders. The Dogra army succeeded in crossing the frozen river Indus, and pounced upon the Balti army in the darkness of night. About one thousand Balti soldiers were killed in this hand-to-hand fight and the rest fled away towards all directions.

Wazir Zorawar Singh and his Dogra soldiers proceeded towards Skardo. Raja Ahmad Shah of Skardo had concealed himself in a well-protected castle. When nothing was achieved for several days, the Wazir made a diplomatic move by deputing Raja Ali Sher and one of his commanders Sayyid Madin Shah to meet Raja Ahmad Shah in the castle, assuring him safety in case he meets the Dogra general. Both of them assured the Raja of Skardu that no harm would be done to him and they took an oath by placing their hands on the Holy Quran. It was through this stratagem that Raja Ahmad Shah was made to surrender without any bloodshed. He saved himself by submission but could not save his throne. He was deposed and in his place, Mohammad Shah was made the chief of Baltistan, but as a vassal under Raja Gulab Singh of Jammu. In order to save his life, Raja Ahmad Shah placed all his wealth, in the shape of gold and silk, which

counted to about two lakh rupees, as war indemnity at the feet of the Wazir.

To warn the people of Baltistan against future disobedience of the Maharaja Bahadur, the Wazir wished to give them a lesson. Rahim Khan of Chigtan, who was an instigator against the Dogras was captured. Then in presence of the people, he was escorted in the polo-ground and ordered to eat a quantity of hemp. A fire was lit to boil butter and the executioner began to cut off Rahim Khan's flesh bit by bit, all the time making use of hot butter. Having finished, the victim was thrown on the road. The whole Baltistan was struck with terror. In 1841, the Rajas of Kharmang, Toolti, Khaploo, Kiris hurried to Skardo to offer their allegiance to Raja Gulab Singh of Jammu. The Rajas of Shigar, Roondo and Astore, who had not surrendered as yet were attacked and destroyed. A fort was built at Skardo for the Dogra garrison with Mahta Basti Ram as the Governor of Baltistan.

TIBET (1842)

Zorawar Singh, the renowned commander of Raja Gulab Singh invaded Lahsa but was killed on 12th December 1841 at Toyo. Later in September 1842, an agreement was signed between Ladakh and Tibet, by which the traditional boundaries between Ladakh and Tibet were restored. The territories of Tibet, which were conquered by Wazir Zorawar Singh, were restored. However, as a token of the Dogra conquest, two villages (Minsar) were allowed to remain under revenue jurisdiction of the Jammu kingdom. Further the trade and commercial rights of Raja Gulab Singh were recognized by authorizing him to send annual Chaba Lahsa Lapchak Trade Mission to Tibet. According to this Agreement, Lama Mipham Wangpo the temporal and spiritual king of Tibet agreed to provide 200 animals for loading of merchandise, 15 horses, 10 yaks and 3 Tibetan servants to the Lapchak Trade Commissioner of Ladakh, every year for travel to Lahsa from the borders of Ladakh. It was further agreed that

Tibet would also provide, free of charge, from the Ladakh border upto Lahsa, accommodation, tents, boats for crossing rivers and grass for animals. It was also agreed that the Trade Commission from Ladakh shall make a present of 37 toolas of gold, 35 toolas of saffron, 6 bales of colored cloth and 1 bale of cotton cloth to the temporal and spiritual Head Lama of Tibet. It was on this very practice that in 1949, the Prime Minister of the Jammu and Kashmir State sent the Chaba Lahsa Mission comprising of A.Waheed and others as Trade Commissioners to Tibet. They were also authorized to collect annual revenue of two villages (Minsar) in Tibet for the Jammu and Kashmir State. It is evident that the State has territorial rights over 2 villages in Tibet as well as its jurisdiction over its Trade Mission at Lahsa.

KASHMIR, HAZARA AND CHAMBA (1846)

Through the Treaty of Lahore, 9th March, 1846, His Highness, Maharaja Daleep Singh, the ruler of Lahore was forced to cede to the Honourable British East India Company, in perpetual sovereignty all the hill countries situated between the rivers Beas and Indus, including the provinces of Kashmir and Hazara. Vide Article-12 of the above Treaty, the Maharaja was made to recognize the independent sovereignty of Raja Gulab Singh of Jammu in such territories and districts in the hills as may be made over to him by separate agreement between himself and the British Government, with the dependencies thereof, which may have been in the Raja's possession, since the time of late Maharaja Kharak Singh. The above would show that at the time of signing this Treaty, in 1846, Raja Gulab Singh of Jammu was recognized as the Maharaja of all territories, which he and his generals had conquered for him or for the kingdom of Punjab. Subsequently, the Treaty of Amritsar was signed between the British Government and Maharaja Gulab Singh of Jammu on the 16th of March 1846. According to Article-1 of the Treaty, *the British Government in India, transferred and made over forever, in independent possession to Maharaja Gulab Singh and the*

heirs male of his body, all the hilly or mountainous country, with its dependencies situated to the eastward of the river Indus and westward of the river Ravi, including Chamba and excluding Lahul, being part of the territories ceded to the British government by the Lahore State.

In consideration of the transfer made to him, Maharaja Gulab Singh agreed to pay to the British Government the sum of seventy-five lakhs of *Nanakshahi* rupees, fifty lakhs to be paid on ratification of the above Treaty and twenty-five lakhs on or before the first October, 1846. In the words of Mahatma Gandhi, '*the Treaty of Amritsar was in reality a sale deed, which shall die on the 15th of August, 1947*'. Thus eleven lakh Kashmiris alongwith their fields, their crops, their rivers, lakes and springs were sold by the British at the rate of seven *Nanakshahi* rupees each to Maharaja Gulab Singh.

During the period under review, the province of Kashmir and its tributary regions were held by Shaikh Imam-uddin as *Subahdar*, on behalf of the Sikh kingdom of Punjab. As he had no intention to hold Kashmir as a servant of Maharaja Gulab Singh, he raised the banner of rebellion against the sale of Kashmir to the Maharaja. In this choice he was urged by his *Begam*, who belonged to Karnah and who was a strong woman proud of her kin and blood. The Shaikh dreamt of becoming the Sultan of Kashmir and was assisted by the hilly chiefs of Muzaffarabad, Karnah and Hazara. Now, the British Government of India came forward to install Maharaja Gulab Singh in Kashmir by all possible means. They provided him with the British troops, consisting of several infantry and artillery regiments, equipped with 40 guns, under Maj. General Litter, Brigadier Wheeler and Capt. Brind for an attack on Kashmir. The Governor General deputed Henry Lawrence, Herbert Edwards to supervise military operations against Shaikh Imam-uddin. The British army, the Sikh soldiers and the Dogra forces joined hands and proceeded towards Kashmir via Rajouri, whose

ruler Mirza Faqir Ullah submitted. Hearing these frontier guards of the Sheikh felt panicky and fled away from the Shergarhi palace and reached the camp of the British at Thanah. Maharaja Gulab Singh accompanied by Col. Lawrence and others entered Srinagar on 9th November 1846. The Kashmiris who had held for 10 months failed in their mission to keep Kashmir as an independent country. Thus Kashmir became a part of the dominion of the Maharaja, who was titled as His Highness, the Maharaja Bahadur of Jammu and Kashmir State.

MANAWAR AND KHARI (1847)

In 1847, His Highness, the Maharaja Bahadur ceded over Hazara and Khota on the other side of the river Jehlum to the British and obtained the territories of Manawar and Khari from them. For this purpose an agreement dated 5th May 1847 was signed between the representatives of Maharaja Daleep Singh of Punjab and His Highness Maharaja Gulab Singh of Jammu and Kashmir State. In view of this agreement, Hazara, Pakhli and Khota were taken out of the State. However, the Governor General handed over the territories of Kathua and Suchetgarh to His Highness the Maharaja Bahadur instead of Hazara.

MUZAFFARABAD (1854)

After having consolidated his position in Kashmir, His Highness, Maharaja Gulab Singh asked for the surrender of the Sultans of Ghari, Kathai, Dopatta and Muzaffarabad. These rulers had joined hands with Shaeikh Imam-uddin in the armed struggle against the Dogras. After a military action in 1854, Sultan Hussain Khan, the Bomba Ruler of Muzaffarabad was forced to flee from his state and settle at Boi, which is outside the territories of His Highness, the Maharaja. Thus, the state of Muzaffarabad was annexed with Kashmir and for maintenance of the family of the Sultan, a *Jagir* was granted to his descendents on the right bank of Nain Sukh River. In 1854, the state of Ghari

was annexed with Kashmir and its ruler was granted a *Jagir*. In the same way, the principalities of Dopatta and Kathai of Kamraj were also taken over by His Highness the Maharaja. After a period of time, the petty state of Uri was also included in the dominion of His Highness, the Maharaja Bahadur of Jammu and Kashmir State.

KARNAH (1860)

It has been briefly mentioned above that the brain behind the uprising in 1846 against the sale of Kashmir to Maharaja Gulab Singh of Jammu was the *Begam* of Shaikh Imam-uddin. The British have spoken of her as '*a bigoted Muslim, full of schemes for Mohammadan ascendancy*'. She was the daughter of Raja Muiz-uddin Khan, the ruler of Karnah. As such, the Dogra Maharajas bore much ill will against the Raja of Karnah and wanted to take revenge. As His Highness Maharaja Gulab Singh had passed away after establishing himself in Kashmir, it was left to his successor to complete the destruction of Karnah. In 1860, His Highness Maharaja Ranbir Singh Bahadur deputed his forces to subdue Sultan Sher Ahmad Khan, the ruler of the Bomba State of Karnah. In this battle the Sultan was defeated but fled away towards Yagistan. His Highness the Maharaja Bahadur annexed Karnah with his state but granted the village of Yaripora in Kulgam as *jagir* for maintenance of his family.

GILGIT (1860)

High above the snow line, amidst the peaks and glaciers of the Himalayan range of mountains, Gilgit occupies a place of great strategic importance for Russia, China, Afghanistan, Pakistan and India. In the words of Curzon, the British Viceroy of India; "*it is one of northern gates of India, through which a would-be invader must advance.*" Historically speaking, Gilgit had been an independent country, under the Zoroastrians, Greeks, Buddhists and the Ismaili Muslims, till its occupation by

Sayyid Nathay Shah, the commander of Shaikh Mohi-uddin, *Subahdar* of the kingdom of Punjab.

In 1847, Shaikh Ghulam Mohiuddin the Governor of Kashmir had occupied Gilgit with the assistance of Col. Sayyid Nathay Shah. After having purchased the country of Kashmir, His Highness Maharaja Gulab Singh took Col. Sayyid Nathay Shah in his service and sent a military expedition to occupy Gilgit. The Dogra army disbanded the Sikh army at Astoor and Gilgit and Sayyid Nathay Shah stayed as the *Subehdar* of His Highness, the Maharaja Bahadur. However, after some time, Raja Gohar Aman raised the banner of resistance against the foreigners. In this campaign, the Raja of Yasin and the Raja of Punial assisted him. Joined together, they succeeded in defeating the Dogra commanders in a terrible fight. All the Dogra soldiers were killed and Raja Gohar Aman regained his ancestral kingdom. One cannot but admire the love for independence, which the hilly people of Gilgit, Yasin, and Ishkoman have showed time and again, to safeguard their homeland. After the defeat of the Dogras, His Highness, Maharaja Gulab Singh felt humiliated and decided to approach the British for help. The Governor General of the British India advised him to collect more troops and make ample preparations for which some guns and arms were also provided.

In 1860, His Highness, Maharaja Ranbir Singh Bahadur, organized a huge force for the conquest of Gilgit under the command of Col. Devi Singh Narayana. By this time, Raja Gohar Aman of Gilgit had died and there was none to resist the onward march of the Dogra army. As such, Gilgit was completely subdued and conquered by the Dogras for the second time. With the fall of Gilgit, the whole of Dardistan lay prostrate at the mercy of His Highness the Maharaja Bahadur of Jammu and Kashmir State.

YASIN (1861)

At the time of invasion of Gilgit, Col. Devi Singh Narayana had succeeded in purchasing the sympathy of Raja Isa Bahadur of Yasin. His policy of obtaining the support of a traitor among the tribals had proved fruitful. However, the tribal people in general had not been subdued completely and had resorted to guerilla tactics, from their hideouts in Yasin. In order to safeguard his position in Gilgit Col. Devi Singh Narayana marched into Yasin with a huge force. He ordered a general massacre of men, women and children in the fort of Yasin. Thus the ruler of Yasin took an oath of allegiance to His Highness, the Maharaja of Jammu and Kashmir for retaining his position as a vassal, by paying the annual tribute to the Jammu and Kashmir State.

HUNZA AND NAGAR (1866)

Divided by the Hunza river, the states of Hunza and Nagar are situated towards the North of Gilgit. Though belonging to the same stock of Greeks, and speaking the same language, the people of these two states have nurtured a considerable amount of sectarian controversies. While the people of Hunza are predominantly Ismaili Muslims, the Nagar people are Shia Muslims.

After the annexation of Gilgit by the Jammu and Kashmir State forces, Raja Malik Aman, the son of late Raja Gohar Aman had fled to Chitral. However, from his base, he had continued inflicting losses on the State forces. He had, one time even succeeded in encircling the fort of Gilgit. His Highness, the Maharaja Bahadur, who was anxious to punish the tribesmen, decided to send a huge force, equipped with arms and ammunition against them. He also decided to plant about 500 families of Dogras inside Gilgit, amply provided with foodstuffs, cannons and gunpowder. For carriage of foodstuffs, arms and

ammunition a few hundred Kashmiri Muslim young men were captured for forced labor called *Bagar*. When in September 1866 this invading army under the command of Col. Bajay Singh proceeded towards Gilgit, Raja Malik Aman fled away towards the mountains. Later, prince Zafar of Nagar came to the court of His Highness Maharaja Ranbir Singh and gave an undertaking for safe passage between Gilgit and Nagar. He also agreed to work for the removal of the Mir of Hunza who had not yet offered his allegiance to His Highness the Maharaja. When this news reached Hunza, its ruler also approached His Highness the Maharaja and offered his allegiance to him. Thus, both the petty states of Hunza and Nagar became part of the Jammu and Kashmir State. Both the rulers were allowed to retain the title of Raja and both of them agreed to pay the annual *Nazrana* in the shape of gold and horses to His Highness the Maharaja, who granted them their titles and privileges to administer their states as vassals of His Highness, the Maharaja Bahadur of Jammu and Kashmir State.

DAREL (1866)

The British Government of India decided to extend their full support to His Highness, Maharaja Ranbir Singh Bahadur in his efforts to extend his sway on the tribal republics of Dardistan. He was provided with one mountain artillery brigade and 5000 guns. In 1866, the State forces entered Darel and succeeded in subjugating this tribal principality. The Mir offered submission to His Highness. From Darel, various contingents of the State army arrived in the small republics of Tangir, Khilli, Seo, Harban, Zazin and Jalkot.

In 1889, the British Government of India established the British Political Agency in Gilgit with Col. Durand as its Political Agent. As both the Rajas of Hunza and Nagar rose against the British, the State army arrived in December 1891 to enforce obedience. A fierce battle was fought in which Col.

Durand suffered injury. Both the Rajas of Hunza and Nagar were deposed and imprisoned. In 1892, His Highness the Maharaja Bahadur installed Mohammad Khan and Sikandar Khan respectively as the chiefs of Hunza and Nagar, in consideration of loyalty and payment of annual tribute in the shape of gold. The *Sanad* granted to each Raja makes mention of annual subsidy amounting to 3,000 rupees, granted by His Highness the Maharaja Bahadur of Jammu and Kashmir State in their favor.

CHILAS (1852)

In 1852, the Chilasis had raided Astore and indulged in loot, murder and arson. In order to impose his sway on Chilas and punish the trouble creators, His Highness the Maharaja Bahadur deputed a contingent of his army under the command of Divan Hari Chand to Chilas. In this campaign the Chilasis were defeated and most of them were either killed or made hostages. Their chief agreed to pay annual tribute to His Highness the Maharaja Bahadur and accepted him as his suzerain.

CHITRAL (1878)

The Western part of Dardistan is known as Chitral and consists of a vast region between the rivers, Hunza, Ghizar and Yarkhun. It is divided into the *Mulk-i-Katur* region or proper Chitral and the *Mulk-i-Khushwaqt* region consisting of Ku, Ghizar, Punial, Ishkuman and Yasin, with its capital at Mastuj.

Mehtar Tara Khan ascended the throne of Chitral in 1310. He was accepted as the suzerain of Punial, Yasin, Astore, Hunza and Nagar also. In about 1336, Taj Mughal came from Badakshan, with a huge army towards the south. After having conquered Chitral, Yasin and Punial, he advanced against Gilgit. In this invasion, Tara Khan was defeated and Taj Mughal made his capital at Gilgit. Taj Mughal was an Ismaili Muslim and very much interested to introducing his doctrines in the conquered

dominions. Tara Khan being clever, got himself converted into the Ismaili Islam. Thus, he made his position secure as the chief of Gilgit. However, before his return to Kashgar, Taj Mughal appointed Shah Rais as his representative in Chitral. The earliest records in the State Archives, reveal that since the year 1864, the Mehtar of Chitral, Aman-al-Muluk used to send the *Nazrana* through his representatives to His Highness the Maharaja of Jammu and Kashmir.

In 1876, the Mehtar of Chitral sought protection of His Highness Maharaja Ranbir Singh against the threatening postures of the Amir of Afghanistan. His Highness the Maharaja Bahadur at once informed the British Viceroy about this new development, for he never wanted to take any action unilaterally. The British who were eager to rope in Chitral also in their scheme of strengthening the imperial borders, encouraged His Highness Maharaja Ranbir Singh to pursue the matter in the right earnest. Thus came into existence the political relationship between the British and the Mehtar on the one hand and between Kashmir and Chitral on the other. The country of *Katur* or proper Chitral was placed under rule of the Mehtar and the country of *Khushwaqat* was placed under the rule of His Highness the Maharaja of Jammu and Kashmir.

The Mehtar of Chitral acknowledged His Highness Maharaja Ranbir Singh as his suzerain. The Maharaja deputed his envoy to the court of the Mehtar. The Chitral Agreement of 1878 was signed to govern relations between Chitral and Kashmir. The translation of the engagement is given as under:

"With sincerity of the purpose and cordiality of the will, I, Aman-ul-Mulk, do hereby execute this deed on my part and on the part of my children, consisting of the following articles:

- 1. I will always sincerely endeavour to obey and execute the orders of the Maharaja, the Wali of Jammu and*

Kashmir; that I will overtly and covertly consider the Maharaja's well-wishers and friends as my friends and the enemies of his Government as my enemies. I will present the following Nazrana to him annually:

3 horses

5 hawks

5 tazi dogs.

- 2. One confidential agent of the Maharaja shall always reside in Chitral and another at Yasin. Due attention and consideration shall be paid to them. In the like manner, one confidential agent of mine shall reside at the Maharaja's durbar and another, on the part of the ruler of Yasin, shall remain at Gilgit for the purpose of carrying out orders.*
- 3. I shall receive an yearly Mawajib subsidy of Rs 12,000 Srinagiri coins from the Maharaja's Government, on conditions of my acting upon the above articles and giving satisfaction to the Maharaja in every way."*

The Mehtar of Chitral also undertook to guarantee the remittance of the Nazrana to the Maharaja of Jammu and Kashmir State through his agents at Gilgit. In 1885, Nizam-al-Muluk, the eldest son of the Mehtar, visited Jammu and was treated as the State guest. At the time of his departure, he was presented with Rukhstana of 3125 rupees and the *Khillats* for his family.

In 1892 Sher Afzal having obtained help from Afghanistan, invaded Chitral. Afzal-al-Muluk was killed and Sher Afzal declared himself as the Mehtar of Chitral. In such a confused situation, Nizam-al-Muluk obtained military support from His Highness the Maharaja Bahadur of Jammu and Kashmir and the British Political Agent at Gilgit. In 1893, he

invaded Chitral with the help of the State forces. Sher Afzal fled away towards Kabul leaving the throne for Nizam-al-Muluk, who was recognized as the Mehtar by the Jammu and Kashmir Government and by the British Government of India. In 1894, Nizam-ul-Mulk, the Mehtar of Chitral, was murdered by his own half brother, and trouble after trouble followed, till the British Agent was besieged in the Chitral fort and a relief expedition became necessary.

In 1895, the British decided to utilize the Jammu and Kashmir State Forces for the invasion of Chitral. The British Government of India got perturbed and deputed reinforcement from Peshawar and Gilgit, which consisted of 10,000 soldiers, artillery and guns, under the command of General Robert Lo and Col. Calay. Umra Khan and Sher Afzal who were the leaders of the rebels fled away towards Afghanistan. Ultimately in 1895, on the restoration of peace in Chitral, the *Khushwaqt* districts on the West of Shandur range or the boundary between Chitral and the Gilgit Agency were severed from Chitral. Accordingly, Yasin, Kuh, Ghizar and Ishkoman were placed under governors, whose position was, at least in theory that of paid officials of the Jammu and Kashmir State with no hereditary rights. In this way, the territories of Koh, Ghizar, Yasin and Askoman upto Punial were annexed with the State of Jammu and Kashmir.

George Robertson, British Political Agent at Gilgit ordered imprisonment of Amir-al-Muluk and installing of Shujah-al-Muluk as the new Mehtar of Chitral. The British Government of India also granted him the title of His Highness. It was also decided to partition Chitral into two tracts, (i) the *Katur* country, which was to consist of Chitral proper, and (ii) the *Khushwaqt* country namely Mastuj, Laspur, Ghizar, Kuh and Yasin. The control of the Mehtar was proposed to extend over the former territory only, while the latter was to be administered by Gilgit. At the same time, it was suggested that the subsidy

paid jointly by the Governments of India, and the Jammu and Kashmir to the Mehtar of Chitral should be continued.

This arrangement was followed till 1896, in which year, the Chitral Agency was transferred from Gilgit to the Political Agent, Dir, Swat and Chitral. As a consequence, the governorship of Mastuj and the district of Laspur was transferred to Chitral whereas Yasin remained with Gilgit.

The Maharaja agreed to these proposals of the British Government of India and as a result of it, an agreement was executed by the Mehtar in April, 1914, according to which Mastuj and Laspur were transferred to his direct administration. The agreement reads as under:

"Whereas His Majesty's Secretary of State for India, has been pleased to sanction the transfer of Mastuj, including Yarkun and Kuh, and Laspur to my direct administration, I, Shuja-ul-Mulk, the Mehtar of Chitral, hereby on behalf of myself and my successors accept and undertake to abide by the following conditions:

1. *I acknowledge the suzerainty of His Highness the Maharaja of Kashmir and Jammu and in token thereof will resume the annual payment of the Nazrana.*
2. *I recognize the limits of my State to be the drainage area of the Chitral river as far south as the boundary with Afghanistan, demarcated by the Commission of 1895.*
3. *Without the previous approval in writing of the Political Agent, I will not:*
 - a) *Enhance the revenue demand from the transferred territories.*
 - b) *Increase the Kar Begar.*

- c) *Remove the present headmen.*
 - d) *Set aside decisions made by the Political Agent.*
 - e) *Dispossess the present owners of their lands.*
4. *In consideration of my acceptance of the above conditions, the subsidies paid to me and certain officials by the Government of India and the Kashmir Darbar, will be continued."*

In pursuance of this Agreement, the Mehtar of *Mulk-i-Katur* or Chitral received a subsidy of Rs. 33,000 from the British, and the Jammu and Kashmir Darbar. Thus the suzerainty of His Highness the Maharaja Bahadur of Jammu and Kashmir was extended to Chitral proper as in the past.

In 1935, the British Government acquired the province of Gilgit on lease from His Highness, Maharaja Sir Hari Singh, for a period of 60 years. This step was taken to safeguard India from possible incursions of the Russian army on the Pamirs and the Karakoram Range. The British reinforced Gilgit heavily with military equipment and personnel, for defence against the Russian designs.

After the death of his father, His Highness Mohammad Nasir-al-Muluk was installed in 1936 as the new Mehtar of Chitral. From the day of his accession, he requested the British Government to revise the previous agreements made with His Highness, the Maharaja of Jammu and Kashmir State. He also asked for the return of the territories, which had been included in the Gilgit Agency. In this connection he had a discussion with His Highness, Maharaja Sir Hari Singh on 9th April, 1939. But due to the outbreak of war in September, 1939, the Agreement of 1878 and the Agreement of 1914 remained unmodified. As such, His Highness the Mehtar of Chitral was bound by the Clause-I of Agreement dated 2nd April, 1914 to receive 8,000 rupees as

subsidy from His Highness the Maharaja Bahadur of Jammu and Kashmir.

In 1947, before leaving India for good, the British handed back the civil and military administration of province of Gilgit to His Highness, Maharaja Bahadur Sir Hari Singh. During this very period His Highness the Mehtar of Chitral sent two telegrams to His Highness the Maharaja Bahadur requesting him to accede to the newly created dominion of Pakistan.

YARKAND AND KASHGAR (1872)

In 1864, His Highness, Maharaja Ranbir Singh deputed Khwaja Qadir Jo and Mian Salab Singh to Yarkand on a political mission. Subsequently, Johnson reached Khutan to establish political relations with the Amir, who solicited British protection against the approaching Russians. The British Resident in the State asked His Highness the Maharaja Bahadur to post Fredric Drew as the Commissioner of Ladakh.

In 1872, Haji Tora reached Srinagar and presented himself before His Highness the Maharaja as the first envoy of Yaqub Khan, the Amir of Kashgar and Yarkand. His Highness the Maharaja Bahadur did depute some contingents of the State forces across the Karakoram. Even, he began correspondence with the Russians through Khawaja Khaliq Dar. On their part the British became suspicious of the designs of His Highness the Maharaja. In 1873, the Governor General of the British India deputed a political mission under Douglas Forsyth to Yarkand. Subsequently, a trade mission was established at Kashgar with George Macarthey as the first British Agent for Chinese affairs.

In order to encourage trade with Turkistan, a Commercial Treaty was signed in 1870 between the British Government and His Highness Maharaja Ranbir Singh. It was agreed that the Maharaja could levy transit duty on goods for which he was also

authorized to appoint the State Trade Commissioners. Under Article-1 of the Treaty, it was agreed to appoint officers of the British Government to survey the trade routes to the territories of the Amir of Yarkand, including the route via Chang Chenmo valley. Under Article-2 of the Treaty the best suited trade route with eastern Turkistan was declared a free high way in perpetuity and at all times for all travelers and traders. Under Article-8 of the Treaty, His Highness, the Maharaja Bahadur agreed to levy no transit duty on goods transmitted in bond from eastern Turkistan to India and vice versa.

In 1874, another Trade Agreement was signed by the British with the Amir of Yarkand and Kashgar. Thus imports from Central Asia and China and exports from India and Kashmir were regulated. From Kashmir, very fine fabrics called *Kimkhawab* and *Zarbaft* was exported to Turkistan and in 1887 its sale amounted to 1,00,000 rupees. Other important exports from Kashmir were shawls and scarves and its total export in 1880-1881 amounted to 8,00,000 of rupees. Khwaja Afzal Jo and Faiz Mohammad purchased this merchandise for Turkistan and the Russian traders. It is interesting to note that the Kashmiri merchants imported color and dyes, manufactured in Russia. The special traders of Kashmir, who were engaged in wool trade, were designated as *Tibet Bakal*, who imported carpets, *namdas*, silk and Chinese horses. The Yarkandi traders, who visited Srinagar were provided board and lodge in the *Yarkandi Sarai*, Saffakadal. The Jammu and Kashmir Government did appoint its own Trade Commissioner and other officials at Leh, Srinagar and Amritsar. These trade rights and privileges of the Jammu and Kashmir State *vis-à-vis* the Chinese as well as the Russian Turkistan remained intact right upto 1947, when India was divided into two dominions.

POONCH (1947)

The valley of Poonch, which is situated to the south-west of Kashmir, has been under the rule of Hindu and Muslim kings till the beginning of the 18th century. After the death of its Muslim ruler, Raja Rustam Khan, the kingdom got disintegrated due to turmoil and lawlessness. The tribal lords belonging to Muldial, Suddhan, Dulli, Thakyal, Ferozal, Rather, Khokhar and Awan clans divided the country among themselves. While the capital city of Poonch came under the control of the Suddhan clan, the areas around, under the sway of Raja Shamas Khan Maldial.

After establishment of his kingdom in Punjab, Maharaja Ranjit Singh deputed his forces to suppress and subdue the unruly clans of Poonch. Having conquered this region, the Maharaja appointed Diwan Dilbag Rai as *Kardar* of Poonch. At the suggestion of Raja Dhiyan Singh, the Chief Minister at Lahore, the Maharaja also agreed to appoint Raja Shamas Khan Maldial as an advisor of the *kardar*. But the Suddhans under the leadership of Mili Khan Suddhan and Sabz Ali Khan Suddhan waged a war against the Sikhs. The Maharaja ordered Raja Gulab Singh of Jammu to lead his forces against Poonch. After defeating the Poonchies, he got captured their chiefs. Raja Gulab Singh in order to teach a lesson to others ordered that both Milli Khan Suddhan and Sabz Ali Khan Suddhan be skinned alive from head to foot in public in his presence. When this heinous act was being performed, and when the blood started oozing from the chest of Milli Khan Suddhan, Uddham Singh, the son of Raja Gulab Singh could not bear this type of brutal punishment, he began to cry and asked for mercy. But Raja Gulab Singh slapped him and said:

"Such a treatment for the rebels is fair in case of the rulers, who must create dread among their subjects."

Shamas Khan and Raj Wali khan were also captured, skinned alive and their heads were kept exposed in an iron cage. Some of the clan chiefs suffered punishment of cutting of hands and feet only.

Raja Jawahar Singh, the eldest son of Raja Dhiyan Singh, the cousin of Maharaja Gulab Singh had established himself as the Raja of Poonch in about 1847. In his opinion major part of the hill territories of Poonch, Jasroota and some parts of Jammu *Chakla* belonged to him and he was entitled to recover his ancestral dominions from Maharaja Gulab Singh, who in his opinion was a usurper. After the death of Raja Jawahar Singh, in 1860, his brother Raja Moti Singh became the ruler of Poonch. He was a benevolent ruler and changed the Poonch State into a well developed region, with roads, markets, schools and hospitals. He was succeeded by Sir Raja Baldev Singh, who ruled the Poonch State from 1888 to 1918. After him Raja Jagat Dev Singh ascended the throne of Poonch in August 1923. His Highness Maharaja Pratap Singh, the ruler of the Jammu and Kashmir (1885-1925) had no male heir to succeed him. As the Maharaja was not in favour of selecting his nephew, Raja Hari Singh as his successor, he appealed to the British Resident to allow him to adopt, Raja Jagat Dev Singh of Poonch, as his son and successor. Raja Amar Singh, the younger brother of the Maharaja, came forward to oppose him and succeeded in convincing the British Resident that Raja Hari Singh was the most suitable prince to succeed His Highness Maharaja Pratap Singh. This conflict became the cause of a great rift between the ruling families of Poonch and Jammu.

In 1925, His Highness Maharaja Sir Hari Singh ascended the throne of Jammu and Kashmir State. From that very day, he followed a policy of destroying the power, prestige and privileges of the Poonch State. In order to achieve this, Maharaja Bahadur started interfering in the internal administration of Poonch. First he deputed Rai Bahadur General Janak Singh as an

advisor in the Poonch *Darbar*. Despite protests, His Highness the Maharaja Bahadur succeeded in abolishing all hereditary rights of the Raja of Poonch. This tug of war continued right upto 1947, when the Suddhan, Maldial and other clans of Poonch rose against the Maharaja resulting in the dethronement of His Highness, Maharaja Sir Hari Singh Bahadur, *Inder Mehinder Siper Sultanat-i-Englishia*, G.C.S.I, G.C.I.E, K.C.V-O, A.D.C, the ruler of the dominion of Jammu and Kashmir and, Ladakh and regions of the *Tibet-i-Khurd* and other territories, and the Suzerain of Chitral.



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LITERATURE AND FREEDOM STRUGGLE IN KASHMIR

The British East Indies Company through its Governor General, Sir Henry Harding, sold all the hilly or mountainous country, with its people, and dependencies, situated to the eastward of the river Indus and the westward of the river Ravi including Chamba to Maharaja Gulab Singh of Jammu, on 16th March, 1846 for seventy five lakhs rupees (*Nanak Shahi*). The Maharaja paid fifty lakh rupees (*Nanak Shahi*) in cash and promised to pay the balance before first October 1846.

The East Indies Company and its British Governor General had no constitutional or legal right to sell any country and its people to some one because at that period of time Kashmir was not a British territory and its people were not British subjects. Robert Thorpe who is buried in the Christian cemetery, Shaikh Bagh, Srinagar, Kashmir has in 1868 condemned the British in these words:

"For purpose entirely selfish, we deliberately sold millions of human beings into the absolute power of one of the meanest, most avaricious, cruel and unprincipled of men that ever sat upon a throne."

Since that very day, the Kashmiris started their freedom struggle. The first person to do was the Begum of Shaikh Imam-uddin, the last Sikh Governor of Kashmir. She was the daughter of Raja Muiz-uddin Khan of Karnah and was a strong woman, proud of her kin and blood. The British speak about her as a bigoted Muslim. It was at her behest that Shaikh Imam-uddin collected soldiers of the hilly rajas and led an attack on the forces sent by Maharaja Gulab Singh for the occupation of Kashmir. Now, the British East Indies Company and its Governor General came to

the rescue of the Maharaja and sent its own 5,000 soldiers of six regiments with 30 guns and thus crushed the freedom struggle.

Shaikh Imam-uddin had no option but to surrender before the superior might of the British. Maharaja Gulab Singh, accompanied by Col. Laurence, entered the capital city of Srinagar on the 9th of November, 1864. Thus the British Government in India succeeded in installing an alien ruler over the Kashmiri people.

As the Maharaja had purchased Kashmir, he declared that all land, hills and rivers belonged to him. Thus for the first time in its long history of six thousand years, the Kashmiris lost ownership of their own lands, houses, trees and property. It was left to the enlightened Maharaja Hari Singh (1925-1947) to restore proprietary rights to the Kashmiris for their own lands held by them as tenants-at-will, during the Dogra rule.

THE KASHMIR MISGOVERNMENT

Robert Thorpe's mother was a Kashmiri Gujjar girl, Amiran from Shoguin, Kashmir. She married Col. Thorpe in 1833 and gave birth to three children, Anne (d.1900), Harret (d.1854) and Robert Thorpe (d.1868). It was Robert Thorpe, who wrote numerous articles for the English newspapers, which were later on compiled under the title – *The Kashmir Misgovernment*. The writer of this paper wrote an article entitled *Robert Thorpe – The First Martyr of Kashmir* - in Urdu in 1967, which was published in the Daily Srinagar Times. Later, I edited this book, under the same title, which was published in 1980. As Robert Thorpe had pleaded for setting up of a Commission of Enquiry for crimes committed by the British and the Maharaja against the Kashmir people, I also put up a case for judgement before the international community. I wrote:

"My purpose in recasting the book of Robert Thorpe has been to bring hidden facts to the notice of the civilised humanity, as well as, bring the following persons to the bar of judgement, for their crimes against humanity:

1. Henry Hardinge, Governor General of British India.
2. Frederick Currie, the British Agent.
3. Henry Lawrence, the agent of the Governor General.
4. Gulab Singh, son of Kishora Singh of Jammu.
5. E. Currie, Secretary with the Governor General.
6. Mathra Dass.
7. Lakhpat.
8. Jawala Sahai.
9. Râtnu.
10. Herbert Edwards.
11. Fateh Ullah Khan.
12. Hakim Rai.
13. Hari Chand.
14. Sher Singh.
15. Kahn Singh.
16. Doab Singh.
17. Imam Singh.
18. George Taylor.
19. Ghulam Ali Shah.
20. Zorawar.
21. Rajkak Dhar.
22. *The crowd of rapacious and unprincipled countries, officers, and hangers-on of every, grade, who descended upon Kashmiris, like a flock of hungry vultures."*

STARVATION DEATHS

The Kashmiris practically starved during the early period of the Dogra rule. Maharaja Ranbir Singh was an enlightened ruler than his father. He tried his best to bring about a civilised type of administration. He did his best to establish schools for education of his subjects. However the majority community among the Kashmiris, the Muslims, who were the tillers of land, practically starved during his reign. The minority community among the Kashmiris, the Pundits took advantage of the educational facilities and usurped all posts from the *Patwari* to the Governor, in the State administration and became the agents of repression. The Kashmiri Muslims suffered due to *Begar* or forced labour and numerous taxes.

"The Brahmans known as Kashmiri Pandits had the power and authority, and the Muslim cultivators were forced to work to keep the idle Brahmans in comfort."

Kashmir suffered famines between 1865 and 1870. The Maharaja did much to import food grains and distribute it among the city people. The news about starvation deaths began to appear in the newspapers of the British India. Then the Kashmiri people started fleeing towards the plains. The Maharaja got perturbed and ordered stoppage of the migrants. In this process about a hundred famine stricken Kashmir Muslims were got drowned in the Volar Lake. An enlightened Kashmiri Pandit, Har Gopal communicated this distressing news to the British Governor of Punjab. For raising his voice against murder of the Kashmiris, he was arrested under orders of the Maharaja and put in an iron cage on the Jogi Gate at Jammu, where people would spit on him. Later, he was externed out of the State and lived at Lahore in 1882.

THE BRAHMANA MAHARAJA:

After the death of Maharaja Ranbir Singh in 1885, Kashmir came under the rule of Maharaja Partap Singh. It is said that since he was not the real son of late Maharaja but an exchanged Brahman child, he was hated by Raja Amar Singh and Raja Ram Singh, the real sons of Maharaja Ranbir Singh. The tug of war between the two parties entered into a serious affair when the Maharaja entered into a conspiracy with Pandit Nabh, for taking the life of Raja Amar Singh, Sawal Singh and Fakira. While Pratap Singh spent money on the British M.P. Digby and his other supporters, Raja Amar Singh employed Pandit Salig Ram to write and publish malicious articles in newspapers of Sialkot against the Maharaja. The Brahmana Maharaja absorbed himself in *Kirtan*, *Bhoga*, *Puja*, the *Kula* and *Tantric* practices and the whole administration came to a standstill. The Maharaja believed in the divine right of kings and considered himself as an absolute ruler. As such, the British Governor General warned him through Gobind Sahi in these words:

"We have never interfered into the internal affairs of the State, but whereas the Maharaja is a Hindu and we have entrusted the Muslim population of Kashmir to him, he should look after his subjects properly."

However, the Brahmana Maharaja did not improve but spent his time in taking opium and rejuvenating pills. In 1889, he was deposed and the powers of administration were handed over to a Council headed by Raja Amar Singh, the real son of Maharaja Ranbir Singh, who had to work under the directions of the British Resident in Kashmir. Now the British took interest in establishing the English medium schools under the Christian missionaries. They provided much relief to the Kashmiri masses by establishing schools, hospitals, orphanages and asylums. The Kashmiri Muslims, as usual lagged behind due to the adverse propaganda of the *Mulias*, and *Imams* against modern education.

In the field of education, the name of Tyndale Biscoe will shine like the Sun. The author has a rare group photograph of eight teachers of C.M.S School, Fateh Kadal, which shows only three Muslim teachers – Raja Din Mohammad, Raja Atta Mohammad Khan and Pir Sahib and the rest are all Kashmiri Pandits. The British developed roads, telegraph and postal system in Kashmir, with the result that the Kashmiris came into contact with the people in Punjab. In 1886, out of a population of 757,433 Kashmir Muslims, only 233 had been educated in schools, while out of a population of 52,576 Kashmir Pandits, 1327 had received modern education. In 1913, Sahibzada Aftab Ahmad of Aligarh presented a memorandum to the Maharaja, for providing educational facilities to the Kashmir Muslims.

FREEDOM OF EXPRESSIONS

During the rule of Maharaja Pratap Singh (1885 – 1925), the Kashmiri Muslims were denied freedom of expression. They could not form any political party, nor use any platform to express their grievances. No paper was allowed to be published by the Kashmiri Muslims. As the press in British India published stories about their sufferings, the entry of these newspapers into the State was banned. The tenth grievance of the Kashmiri Muslims was that the Maharaja's Government was anti-Muslim and anti-Islam. Their complaint was that graveyards and mosques had been occupied by the Government and used as godowns for storing food grains and ammunition. The Maharaja had passed a law that any Hindu, who converts to Islam, shall have to lose his ancestral property.

POLITICAL LITERATURE

In 1906, under the orders of the British Indian Government, the Maharaja prohibited entry of all political literature into the valley, dealing with socialism, communism and

pan-Islamism. The Maharaja also banned publication of newspapers and magazines in the Jammu and Kashmir State and proscribed numerous political and religious pamphlets.

The two political pamphlets, which were destroyed by burning, were: *'The First Step Towards Independence'* and *'The Present Condition of Indian Nationalism'*. During the period 1906 – 1914, a few hundred books and booklets containing material on political issues were proscribed and then set on fire. Even the Russian currency in the possession of the Yarkandi, Kashgari and Kashmiri traders was confiscated. Posters issued in 1924 under the signatures of Hafiz Qamar-uddin, shawl merchant, Simla with regards to the maltreatment of the Kashmiri Muslims, were proscribed and burnt down.

SALAM RAFIQI

When Maharaja Pratap Singh (1885 – 1925) refused to permit a Kashmir youth, named Salam Rafiqi to publish a newspaper in the State, he fled out of the borders and settled at Sialkot in the British territory. From that place he started a small clandestine newspaper in Urdu entitled *Al-Rafiq* and wrote against the Maharaja for his refusal to address the grievances of the Kashmiri Muslims. Immediately, the Maharaja deputed his emissary to the British Governor General with complaint about Abdul Salam's activities from the British soil. When Salam Rafiqi was harassed at Sialkot, he migrated to Simla, the summer capital of the British Government and wrote both against the Maharaja as well as against the British Government in India. He had to suffer and was externed to Calcutta. Salam Rafiqi continued his activities till 1903, when he was deported to Rangoon by the British. In that city, he discovered the grave of the last Mughal emperor of India, Bahadur Shah Zaffar in a wretched condition. Placing a *Chaddar* on the grave-stone and lighting of oil lamps, he wrote letters to the rulers of various

countries, complaining about the apathy of the British Indian Government towards the last independent king of India.

With great difficulties, he got raised a memorial over the graves of Bahadur Shah Zaffar and his consort and queen Zeenit Mahal. Due to his activities, Salam Rafiqi had earned the displeasure of the British authorities in Burma. Investigations revealed that he had been exiled from India due to his anti-British activities. Accordingly, his life was made so difficult in Rangoon that he fled to Batavia in Java. He again resorted to printing of booklets against the British in India. He was arrested in 1915 and put in a jail by the Dutch. Later, he was exiled to the island of Timor. Salam Rafiqi started his new business venture in Kupang, which made him a rich merchant. Now, he lived in his mansion with his wife and children. He got his eldest son educated in USA. He lived in luxury with his children and grandchildren till the Second World War, when the British warplanes bombed his mansion, thinking it a Japanese military bunker.

DOGRA RAJ AUR MUSALMAN

In 1931, Malik Fazal Hussain wrote his well-documented book in Urdu in 2 volumes, entitled *Dogra Raj Aur Musalman*. In his introduction, he states that as the Muslim subjects of the Maharaja are suffering hardships, deprivation and misery, all those who love humanity among the Hindus, Sikhs, Zoroastrians and Christians, may read his book with sympathy and understanding. He further states that the Kashmiri Muslims demand of their Maharaja to look into the genuine grievances of his subjects. Malik Fazal Hussain has compiled these grievances with facts and figures.

- a) The first grievance of the Kashmiri Muslims is that they have not been given any share in the administration set-up of the state. In the Revenue Department there are 113 Hindu officials, while the

number of Muslim employees does not exceed 38. All the high posts like the Revenue minister, Governors, Assistant governors are held by Hindus. In the Treasury Department, while Hindus hold 188 posts, Muslims hold 13 posts of lower grade only. In the Accountant General's office, his deputy and all Treasury officers are Hindus. Out of the total of 201 posts, Muslims hold only 13 lower posts. In the Customs Department, there are only 9 posts held by Muslim, while Hindus hold 150 posts. In the Judicial Department there are only 4 posts held by Muslims while Hindus hold 33 posts. In the Health Department, out of 220 posts, Hindus hold 188 posts, while Muslims hold 32 posts, and these include 12 cooks and 9 menials. In the Education Department, there are a total of 6 Muslim employees, while Hindus hold 56 posts. In the Police Department out of the total of 888 posts Hindus hold 426 posts, including the post of the Inspector General.

- b) Fazal Hussain's second complaint is that the Maharaja has taken no measures for educating his Kashmiri Muslim subjects.
- c) The third complaint is that the Maharaja takes no interest in removing unemployment of the Kashmir Muslims, nor orders any redressal of their poverty. They are practically starved people, who have no recourse except to leave their hearths and homes and migrate to the plains in search of food.
- d) The fourth complaint of Muslims is that no encouragement is offered by the Maharaja, towards trade and commerce.
- e) The fifth complaint is the devastation of Kashmiri arts and crafts, which is source of income for Kashmiri Muslims.

- f) The sixth complaint is about miserable condition of the tillers of land. Most of lands have been usurped as *jagirs* by Dogras and Pandits.
- g) The seventh complaint is about *begaar* or the forced labour, which is enforced on Muslims only.
- h) The eighth complaint is that partial treatment is meted with the Kashmiri Muslims due to religious bias. Their graveyards and mosques have been forcibly accompanied by the Dogra soldiers.
- i) The ninth complaint is that there is no freedom of press and platform in Kashmir.

WORKS ON FREEDOM STRUGGLE

Literature on freedom struggle in Kashmir is a legend. Besides articles which run into thousands, there are several hundred books so far published on this subject. Besides Robert Thorpe, it was Arthur Bukingham who wrote a small book entitled "*The Wrong of Kashmir*". Among the Kashmiri authors Pandit Prem Nath Bazaz is the foremost author who wrote several books, notably, *Inside Kashmir* (1941), *History of Struggle for Freedom in Kashmir* (1954). After him Rashid Taseer compiled his *Tarikh-i-Huriyal-i-Kashmir* in Urdu in five volumes, in which he had collected all source material on the subject.

Sardar Bodh Singh's *Jagirshahi ka Post-mortem* in Urdu is a historical document on fiefdoms during the early Dogra rule in Kashmir. The other authors who have published books on the subject are:

1. U.K. Zutshi : Emergence of Political Awakening in Kashmir.
2. G.H. Khan : Freedom Movement in Kashmir.
3. Santosh Koul : Freedom Struggle in Jammu and Kashmir

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| 4. | F.M. Hassnain : | Freedom Struggle in Kashmir. |
| 5. | Joseph Korbel : | Danger in Kashmir. |
| 6. | Hander : | History of Freedom Struggle in Princely States. |
| 7. | Manzoor Fazil : | Socialist ideas and Movement in Kashmir. |
| 8. | Ghulam Abbas: | <i>Kashmakash</i> (Urdu). |
| 9. | Balraj Madhok: | Bungling in Kashmir. |
| 10. | Bhagwan Singh: | Political Conspiracies in Kashmir. |

LITERATURE OF POLITICAL PARTIES

Several political organisations, like the Indian National Congress, Communist Party of India, Democratic National Conference, Jana Sangh, Plebiscite Front, Political Conference, Praja Parishad, Praja Socialist Party, Rashtriya Swayam Sewak Sangh and Kashmir Muslim Conference have published and issued numerous press notes, resolutions and booklets, which through much light on the political struggle in Kashmir.

All these political parties have published numerous pamphlets and booklets which are the basic source material on the freedom movement in Kashmir. Besides this the State Government has also been publishing pamphlets and press notes from time to time. Here is a list of such political literature.

1. Naya Kashmir Manifesto of the J&K National Conference, 1944.
2. Farce of Dyarchy by Mirza Mohammad Afzal Beg.
3. Resolutions of the National Conference, 1939 – 1947.
4. Resolutions of the Jammu and Kashmir Muslim Conference, 1931 – 1939.
5. Maulana Mohammad Sayeed Masoodi, *Azadi-i-Kashmir*, Lahore, 1947.
6. J.K. Redi, *Saboot-i-Juram*, Delhi, 1947.
7. Mirza Mohammad Afzal Beg, *Zarrai-Ishlahat*, 1949.

8. P.N. Koul, *Tasvir-i-Kashmir*, Delhi, 1951.
9. Ghulam Mohi-uddin Kara, *Naya Rasta*.
10. Political Study Group, *Kashmir Mein Samraji Sazish*, Delhi, 1954.
11. Through Blood, Sweat and Tears.
12. Srinagar Riot Enquiry Report, 1931.
13. Glancy Commission Report, 1931.
14. Mirza Bashir-uddin Mahmood Ahmad, *Kashmir Agitation*, 1935.
15. Sardar Budh Singh, *Prem Khilari*.
16. Adminsitartion Reports of Jammu and Kashmir State, 1931-1947.
17. Press Notes of the Information Department, 1931-1947.
18. Ganganath Commission Report, 1947.
19. *Kashmir on Trial*, 1947.

NEWSPAPERS

Political articles in the following newspapers deal with the freedom struggle in Kashmir:

1. Al-Rafique
2. Kashmir Magazine, Lahore.
3. Inquilab, Lahore.
4. Mahaz, Srinagar.
5. Martand, Srinagar.
6. Sadaqat, Srinagar.
7. Muslim, Srinagar.
8. Ranbir, Jammu.
9. Pasban, Jammu.
10. Milap, Lahore.
11. Civil and Military Gazette, Lahore.
12. Alfazal, Qadian.
13. Tribune, Lahore.
14. Hindu, Madras.

15. Pratap, Lahore.
16. Statesman, Calcutta.
17. Arya Gazette, Lahore.
18. Prakash, Lahore.
19. Tej, Delhi.
20. Chand Magazine, Allahbad.
21. Gurogantal, Lahore.
22. Hindustan, Lahore.
23. Mastana, Ludhiana.
24. Paras, Lahore.
25. Hamdard, Srinagar.
26. Islah, Srinagar.
27. Kashmiri Musalman, Lahore.
28. Mazloom Kashmir, Lahore.

This paper would be incomplete without the mention of those, who were responsible, in one way or other, in sponsoring, patronising or writing of pamphlets, memorials and manifestoes of social awakening and nature in the J&K State, during the 1st half of the 20th century. Some of the names are:

1. Khwaja Saad-uddin Shawl
2. Molvi Abdullah Vakil
3. Sayyid Hussain Shah Jalali
4. Sardar Gohar Rehman
5. Khwaja Ghulam Ahmad Ashai
6. Munshi Mohammad Din Fauq
7. Munshi Siraj-uddin Ahmad
8. Pandit Har Gopal Koul
9. Pandit Tara Chand Trisal
10. Pandit Gopi Nath Guruto
11. Pandit Prem Nath Bazaz
12. Maulana Mohammad Sayyid Masoodi
13. Saif-uddin Kitchloo
14. Khwaja Noor Shah Nakashbandi
15. Peer Najam-uddin

16. Nawab Ahsan-ullah Khan of Dacca
17. Nawab Khwaja Saleem-ullah
18. Pandit Iqbal Narayan Guruto
19. Khwaja Ahad Shah of Ludhiana
20. Shaikh Abdul Qadir Bar-at-Law
21. Shaikh Mohammad Iqbal
22. Pandit Saliq Ram Koul
23. Pandit Jia Lal Koul
24. Mirza Afzal Baig
25. Maulana Abdul Rahim Darad
26. Khwaja Ghulam Nabi Gilkar
27. Sardar Buddh Singh
28. Shamim Amad Shamim .
29. Chowdhary Giyan Chand
30. Khwaja Ahad Jo Kakroo
31. Pandit J.N. Zutshi

NEWSPAPERS FROM OUTSIDE:

As Maharaja Ranbir Singh (1857-1885) and Maharaja Pratap Singh (1885-1925) did not allow the Kashmiris to print and publish any newspaper in the State of Jammu and Kashmir, some adventurous youngmen went out of the borders of the State to publish their newspapers and periodicals. A list of such papers is given below:

1. *Murasala-i-Kashmir* – An organ of the Kashmiri Pandits, published weekly from Lahore during 1880 and 1890.
2. *Mursula-Kashmiri Panditan*, Allahbad.
3. *Khahi-Khwah-i-Kashmir*, an Urdu weekly, published from Lahore and edited by PAndit Hargopal kaul Khasta during 1882-83. Critical of Maharaja Ranbir's regime. Khasta was exiled by the Maharaja and lived in Lahore for some time.
4. *The Ravi*, Urdu, Lahore.

5. *The Public News*, Urdu Lahore.
6. *The Akbar-i-Am*, Lahore, an Urdu Weekly established in 1881 by Pandit Mukand Ram Gurtu, subsequently edited by his son Pandit Gope Nath. It was later on converted into a daily. It stopped publication in 1937.
7. *The Panja-i-Faulad*, Lahore – an Urdu weekly, edited by Munshi Muhammad Din Fauq during 1901-1906. it discussed affairs in Kashmir and Jammu.
8. *The Kashmiri Gazatte*, Lahore - an Urdu monthly, established by Chaudri Jan Muhammad Ganai and edited by Munshi Muhammad Din Fauq during 1901-1904. It worked for the social and political awakening of Kashmiri Muslims.
9. *The Kashmiri Makhzan*, Lahore – an Urdu monthly edited by Khwaja Kamal-uddin, Muslim Missionary for England, and Munshi Muhammad Din Fauq during 1905 for the social uplift of the Kashmiris.
10. *The Kashmiri Magazine*, Lahore – an Urdu monthly, established by Munshi Muhamamd Din Fauq in 1906. It was converted into a weekly in 1912. it was devoted to the historical, social and political movements that agitated the mind of the people of Kashmir in the time of Maharaja Pratap Singh.
11. *The Akhbar-i-Kashmir*, Lahore – This was the name given to the Kashmiri Magazine by Munshi Muhammad Din Fauq in 1912 when converting it into a weekly. It ceased publication in 1935.
12. *The Safir*, Lahore – an Urdu monthly of the Kashmiri PAndits, edited by PAndit Lachmi Narain Kaul during 1914-1916.
13. *The Subh-i-Kashmir*, Lahore – an Urdu monthly, edited by Pandit Lachmi Narain Kaul and Pandit Dina Nath Mast in 1916 onwards and was the successor of the *Safir*, Lahore.
14. *The Bahar-i-Kashmir*, Lahore – a bi-lingual, Urdu and Hindi, monthly of the Kashmiri Pandits

Association. It was edited, from time to time by some of the well-known scholars and poets among the Kashmiri Pandits. It continued till 1947.

15. *Rafiq-i-Hindustan*, Lahore – an Urdu weekly published during 1885 and 1890-91. it discussed Kashmir affairs.
16. *Aina-i-Hind*, Lahore – an Urdu weekly, published by Babu Ghulam Muhammad in the beginning of Maharaja Pratap Singh's reign against the policy of the Council appointed by the British Government in 1887.
17. *Kashmir Prakash*, a monthly magazine of Lahore, edited by Pandit Manka Meshar. It began to be issued in 1898 and ceased publication in 1901.
18. *Kashmir darpan*, Allahbad – it was a bi-lingual monthly magazine in Urdu and Hindi edited by Pandit Tej Bahadur Sapru, during 1898-1904.
19. *Shumati*, Rawalpindi – it appeared from Rawalpindi between 1897-1899.
20. *Gulshan-i-Kashmir*, Lahore – an Urdu weekly, edited by Maulana Taj-uddin Ahmad Taj in 1901. Now defunct.
21. *Hamdard-i-Hind*, Lahore – an anti-Maharaja paper, eited by Pandit Sarab dyal during 1894. It condemned Maharaja Pratap Singh and supportd the rival party and the Council.
22. *Rajput Gaeite*, Lahore – an Urdu weekly, established by Thakar Sukhram Chauhan in the beginning of 20th century. It continued till the Partition of India. During this long period, it discussed specially the affairs of Kashmir for many years when it was edited by Pandit Naaain Arman Dehlavi.
23. *Kashmir*, Amritsar – an Urdu weekly, edited by Khwaja Ghulam Muhyi Din during 1924-1927.
24. *The Daily Inqilab*, Lahore – wrote critical articles against the administration of Maharaja Hari Singh

about 1929-31. When its entry into the State was banned, the *Kashmiri Musalman* was issued. When this paper was also banned in 1931, the *Mazlum-i-Kashmir* took its place. When this paper was also proscribed in the State, the *Maktub-i-Kashmir* took up the work.

PERIODICALS IN THE STATE:

Maharaja Pratap Singh (1885-1924) was in no mood to allow anyone in the State to start a newspaper. However, when he found newspapers being published outside the Jammu and Kashmir State, he changed his mind and thought of having newspapers in the State of his own choice. The beginning was made by permitting Lala Mulk Raj Saraf to print and publish a paper from Jammu. As it was dedicated to the memory of the deceased Maharaja, it was named *Ranbir*. The list of other periodicals is given below:

1. *Ranbir*, Jammu – an Urdu weekly, began to be published in 1923 by Lala Mulk Raj Saraf. It was subsequently converted into a bi-weekly. It generally wrote in favour of the Government and its high officials, and was generally favoured by them and was believed to be subsidized.
2. *Amar*, Jammu – an Urdu weekly, representative of the Dogras and the Mahasabhaists, and was edited by Lala Sheo Ram Gupta.
3. *Chand*, Jammu – an Urdu weekly, was edited by Divis brothers. It advocated moderate views, tried to uplift the poor and rural population and labourers.
4. *Desh Sewak*, Jammu – No longer in existence.
5. *Sudarshan*, Jammu – an Urdu weekly, writes in favour of nationalism and Hindu-Muslim unity.

6. *Dipak*, Jammu - bi-lingual, Hindi and English. It discusses political affairs in English and social affairs in Hindi.
7. *Karn Kashmir*, Jammu - Urdu weekly, edited by Muhammad Shafi Chak in 1931 and now defunct.
8. *Pasban*, Jammu - an Urdu weekly, a successor of the *Karn Kashmir* and a supporter of the policy of the All Jammu and Kashmir Muslim Conference. It was edited by Miraj-uddin Ahmad since 1932.
9. *Ratan*, Jammu - an Urdu weekly owned by Lala Mulk Raj Saraf, editor *Ranbir*. It is sanctioned by the State for use in schools. The *Kisan* was also issued by Lala Mulk Raj Saraf from Jammu and is now defunct.
10. *Jamhur*, Jammu - an Urdu weekly, owned and edited by Abdul Majid Qureshi, is defunct since 1947.
11. *Khurshid*, Jammu - an Urdu weekly, edited by Shirwani, and is defunct now.
12. *Inkishaf*, Jammu - is now defunct.
13. *Naujawan*, Jammu - an Urdu weekly, issued by Minshif Muhamamd Husain Ghazi in 1933, is defunct now.
14. *Watan*, Jammu - it was a fearless critic. Its security was forfeited by the State and it ceases publication.
15. *Sadiq*, Poonch - It was editd by Ziya-ul-Hasan Ziya and upheld the cause of the Muslims of Punch.
16. *Parbhat*, Poonch - Its aim was to support the sause of Hindus and Sikhs. It was edited by Lala Dya Nand Kapur.
17. *Al-Mujahid*, Poonch - an Urdu weekly, edited by Shaikh Nabi Bakshi Nizami since 1933; it is now defunct.

18. *Aftab*, Poonch – an Urdu weekly published by Hakim Sarvan Nath Aftab since 1937.
19. *Zamindar*, Muzaffarabad – A Sikh organ, but soon disappeared in 1947.
20. *Tegh or Sher Babar*, Muzaffarabad, disappeared in 1947.
21. *Sadaqat*, Mirpur – Published by Lala Gyan Chand, it was an advocate of the rights of the Hindus, became defunct in 1947.
22. *Himmat*, Mirpur – It was issued by Raja Muhammad Akbar, who was in the beginning a supporter of the Muslim Conference, but subsequently changed over to the National Conference.
23. *Javid*, an Urdu weekly, Jammu – Very ably edited by Allah Rakkha Saghir. Well got-up. Followed the Anjuman-i-Taraqqi-i-Urdu in its style of writing Urdu. The *Javid* ceased publication in 1947.
24. *Al-Insan*, Jammu – an Urdu weekly organ of the J&K Gujar, Jat Conference, edited by Chaudhri Muhammad Barnalyi.
25. *Martand*, Srinagar – an Urdu daily, published by the Sanatan Dharam Yuvak Sabha since 1931. In the beginning it was edited by Pandit Keshab Bandhu and then by Pandit Prem Nath Kanah.
26. *Islam*, Srinagar – an Urdu bi-weekly belonging to the party of Maulvi Mohammad Yusuf Shah Mir Waiz. It was started in 1933 under the editorship of Muhammad Amin but did not survive long.
27. *Kashmir-i-Jadid*, Srinagar – an Urdu daily edited by the late Munshi Muhammad Din Fauq during 1933-34.
28. *Albarq*, Srinagar – an Urdu bi-weekly, edited by MA Sabir during 1935-40.

29. *Bekar*, Srinagar – an Urdu weekly, brought into being by Sadr-uddin Mujahid in 1932-33.
30. *Khalid*, Srinagar – an Urdu weekly, a successor of the *Bekar*, Srinagar, edited by Sadr-uddin Mujahid. It supported the cause of the Jammu and Kashmir National Conference.
31. *Hidayat*, Srinagar – an Urdu weekly, was published under the guidance of Mir waiz Hamadani.
32. *Kesari*, Srinagar – Leaving the editorship of the *Daily Martand*, Srinagar, edited by Pandit Keshab Bandhu issued the weekly *Kesari* till 1938.
33. *Desh*, Srinagar – an Urdu weekly, a successor of the weekly *Kesari*, Srinagar, edited by Pandit Keshab Bandhu between 1940-48.
34. *Rahbar*, Srinagar – an Urdu daily established by Ghulam Muhyi Din in 1933, then a weekly, edited by Pandit Dina Nath Mast. It became defunct in 1947.
35. *Daily Hamdard*, Srinagar – Edited and owned by Pandit Prem Nath Bazaz, since 1933. It was a strong supporter of Roy's Radical Democratic Party, and anti-Abdullah politics. It was well-edited and its illustrated weekly issues were informative regarding the history, sociology and literature of Kashmir. It came to end in 1948.
36. *Daily Khidmat*, Srinagar – Being edited since 1939 it is an organ of the Jammu and Kashmir National Congress.
37. *Dehati Duniya*, an Urdu organ of the Rural Development Department, Jammu and Kashmir Government. It is devoted to *Dehat Sudhar* or rural uplift, adult education, and the formation of *Panchayats* throughout the State.
38. *Vatista*, Srinagar – The first Urdu weekly issued by Pandit Prem Nath Bazaz in 1931. After a

- suspension of many years it was been converted into a Hindu monthly in 1947.
39. *Sadaqat*, Srinagar – an Urdu daily, published to support the movement initiated by Shaikh Muhamamd Abdullah and his associates in 1932-33. It was at one time edited by Maulvi Abdur Rahim. Now defunct.
 40. *Daily Haqiqat*, Srinagar – It was a successor of the *Sadaqat*, Srinagar, which was believed to be edited by Pandit Prem Nath Bazaz, under the assumed name of S.Q. Qalandar. It ceased publication in 1933-34.
 41. *Paigam*, Srinagar – an Urdu weekly edited by Quraishi Muhammad Yusuf and Nizam-uddin Chisti during 1939-40.
 42. *Kashmir Guardian*, Srinagar – an Urdu weekly under the editorship of Pandit Baldeo Prashad Sharma, now defunct.
 43. *Islah*, Srinagar – an Urdu weekly edited by Shaudhri Abdul Wahid and Maulvi Abdul Ghaffar. It was started in 1934 under the auspices of the Ahmadiya Movement of Qadism, East Punjab.
 44. *Vakil*, Srinagar, - an Urdu weekly, published by Pandit Shambu Nath Kaul during 1935-1947.
 45. *Mahabir*, Srinagar – a Hindi weekly, popular among Hindu women.
 46. *Ittihad-i-Jagirdaran*, Srinagar – an Urdu weekly started by the Jagirdars of the State had short life.
 47. *Swastaka*, Srinagar – a monthl magazine, now defunct.
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49. *Kashmir Chronicle*, Srinagar – an English weekly, edited by Pandit Gwasha Lal Kaul, author of *A Short History of Kashmir*, became defunct in 1947.
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THE ALCHEMY OF PEACE

Presently, we live in one of the greatest eras of crisis in all human history. Issues of war and peace, poverty and abundance, persecution and preservation, democracy and autocracy face us on every side. Mankind stand divided on the basis of caste, creed and colour. Underlying all this is the basic conflict between material and spiritual values between self-interest and social service. The Sufis share a feeling that the material world does not seem to be the place where their desires can be fulfilled. Anything that they believe is the inner peace of mind, heart and soul that gets them closer to the divine grace and their image of god becomes truer and cleaner. The inward marks of the Sufis are intimacy with God, sincere prayers and love of humanity, and a purposeful simple daily life. The Sufi alchemy makes the seeker experience the stable cosmic consciousness, divine power and attain the state known as unity of consciousness.

Peace, like love, is a word, which to; it is not easy to assign a clear meaning. Even if we have the meaning already, we do not have the word to express it in clear and complete form. Generally peace conveys and means amity, friendship, harmony, concord, tranquility, response, quiescence, truce, neutrality, pacification, silence, content and unity. It will be seen that every person has tried to explain this beautiful word in the context of his own vision and understanding. Perhaps, for this very reason the term peace is now coming to be recognized as a dynamic equilibrium sustained among a diversity of conscious perspectives. Implicit in such a vision of peace is the idea that all parties to it are in open relationship with one another, engaged in a quest for mutual understanding, unity and harmony.

What is peace? Peace is the natural condition of the soul. The soul which has lost its natural condition becomes restless. The normal condition of mind is tranquility, yet at the same time, the

and is anything but tranquility; the soul experiences anything but peace. It requires being that only peaceful minds can bring about peace in this world. Those who have truly established peace in their minds will achieve peace when they love all races and all countries and their citizens with peaceful minds. There will be no peace for those filled with combative thoughts that scheme to hurt their enemies with stones and missiles. There is a Law of Affinity that says, "*Birds of feather flock together.*" Thus only peaceful minds will beget peace. Minds of strife invite and attract conflict.

Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed. Mankind is not only capable of living in peace, but by its very structure cannot fail eventually to achieve peace. Animals and birds all experience peace, but not mankind, for man is the robber of his own peace. He has made his life so artificial that he can never imagine how far he is removed from what may be called a normal, natural and meaningful life. It is for his reason that we need that art of rediscovering peace within us. We shall not experience peace by improving outside conditions. Man has always longed for peace and he has always brought about wars; at the same time. Where does war come from? It comes because the meaning of peace has not been fully understood. Man lives in continual turmoil, in a restless condition, and in order to seek for peace, he seeks war. We shall not have peace till every individual be gins to seek peace within himself. A concept linked with peace is stillness and silence.

In order to attain happiness, harmony, and peace, we need to adopt a spiritual discipline, as instructed by the prophets, avatars, apostles and saints. The internal purity of man comes at first followed by external one. One feels very comfortable when he washes up and wears clean clothes. However, he will feel fully satisfied when he does it internally by dropping bad habits.

One has to distinguish between right and wrong, together with non-attachment to worldly possessions, is considered the

highest degree of spiritual discipline. True non attachment means no straining to go up in society or work. It is internal motive. It is the containment of true divinity in everything, which does away with the difference between names and things. It makes man feel happy and at peace in all situations. Spiritual discipline starts by looking for mistakes and weak points in one self, with looking forward to correct it to reach human perfection. It takes man home, for man has never to give up, but take suffering and labor in this world as an illusion and a passing event. Man has to concentrate his mind on this truth and proceed courageously on the path of spiritual discipline and love. This discipline is needed more than controlling the mind and desires. If a man feels that he is unsuccessful at it, he should remember that spiritual discipline; cares about internal and external purity in the same time.

In traveling, speed some times means destruction. The faster, the greater the risk. Therefore man has to progress, step by step, and watch for his self. Not to go back two steps if he moves one step forward. The first step would not be stable if man has no strong faith always in himself and his God. Spiritual discipline is bound to make man calm and collected, with his mind as moon light. He has to be quiet in his quietness of senses, feeling, and emotions, so as to search for true peace for oneself.

Spiritual discipline requires of a man to change oneself by non-violence, truth, service to the society worship, non attachment to desires and performing duties toward oneself, family, and society. It requires moulding one's life in the frame of moral values contemplating the unity of God's creation and the universal existence of God in everything.

Spiritual conditioning with renunciation of our wants, which do not serve any purpose other than gratification of the physical body, would aid our efforts in seeking the nectar of immorality. The tendencies such as *Haivania* or carnal desires, *Ammarah* or desires enhancing our greed, *Mulhama* or the inspired motivated self, all these make up a human personality. We are

forever bound by the cause effect of these desires. Unless we make a serious effort to improve our evolutionary positioning in the universal ladder of perfection, it would be very difficult for us to attain freedom from the slavery of senses. The subtle difference between mind, ego and intelligence, collectively making our consciousness cannot be understood by mere book knowledge. Experience is one of the greatest teachers and without experiencing it ourselves; it would be difficult for us to even comprehend the realm of esoteric science and its hidden treasures. It is very important to understand that without the able guidance of the spiritual mentor, it is next to impossible to identify the voice of the soul in the haystack of ego an intelligence vying with each other to categorize thoughts emerging in our brain. The attainment of *Mutminnah* or tranquil self is a platform from which we can dive deep into the esoteric realm of super consciousness.

Those who live and allow others to live are real living beings. They know the secret of happiness and peace. Those who make supplications and prayers, come under the influence of the *Muhabbat* or love of the All Pervading Divine. They always are in the consciousness of the divine, and they serve rather than manage society. The key to liberation from the bonds of ego is to serve the society rather than be ambitious to manage it. Prayers create a very personal bond between the seeker and the divine Beloved. We, all are the children of God and only when a child understands that whatever our Father has in store for us, is for our own betterment, then he will surrender his will to the will of God. A true implorer is not influenced by insignificant superficial differences dividing nations and categorizing human beings on the basis of color, caste or class and religious preferences.

From the earliest times, the Sufis have searched for the alchemical ingredients to attain wisdom, immortality and inner peace. These elements were only found and developed within the human consciousness. When desires and worldly pleasures are sublimed to the mind control, the true inner peace emerges.

We call for a more inclusive Sufi spirit, so that in future, people of all religions and cultures work together, recognizing one another's sensitivity to the sacred as a unifying factor. The essence of all, that can teach us to bring about noble in the soul of man, is given in the Beatitudes:

Blessed are the poor in spirit; for theirs is kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

Blessed are they which are persecuted for righteousness; for theirs is the kingdom of heaven.

It is being realized now that the world has a spiritual destiny. It is also understood now that behind evolution there is an abiding purpose, which we call the Plan of God. The divine Plan can only work out successfully through all of us. We are responsible for understanding it, and for doing all we can to express its meaning and importance.

There will be love, beauty and faith tomorrow. A week from tomorrow, a year, a century, always there will be peace and thoughts of love, glory and progress. There will be youth setting out in a restless dawn to seek the unattainable and find it, to attempt the impossible and achieve it. The truth will prevail and the men there will be men to carry the light forward; to push out bravely against the darkness. All the races will mix more and more every day, developing finally into a world wide race. The nations will develop a democratic spirit, and will overthrow every element which embitters them against one another. It is our hope that in the coming age there will be world alliances of nations, so that another

may oppress no people. The mankind will work in harmony and freedom for common peace.

The wise say that wars do not go on forever. Invaders conquerors and kings appear and in a little while are dusts. Recurring spring soon greens the fields they fought upon. Soon all fights will be over, and the lights will go up again in the cities and in the hearts of men. Again there will be laughing children in the street. The plowing in the spring and the reaping in the autumn will seem good. There will be quiet firesides to sit by of an evening. There will be men to dream and devise; to build, knock down, and build again a little better. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

KASHMIRI ARCHITECTURE

Architecture means the style of living in houses. In other words, it means a settled life after the nomadic stage, when man started constructing his own place of refuge. He wanted to protect himself from other people as well as ferocious animals. At the same time, he desired to shield himself from rain, snow and heat. As such a house signifies a shelter meant for human habitation.

EARLY ARCHITECTURE

In Kashmir, our ancestors started living in caves to protect themselves. Later they began to construct mud and stonewall into a square or rectangular shape and cover it with wood and birch-bark. Till the nineteenth century, all houses were built after the same pattern. First there used to be a ground floor with two chambers, separated by a *galli* and a *watoo*. One chamber was utilised as a kitchen and the other as a sitting room. The floor under the roof known as *kani* was used as a store for wood, food grains, spare bedding and dry vegetables and kitchen stuff. The roof, which was always slanting was built of wooden planks on which a thick layer of birch-bark called *Burza* was spread and then covered with earth. In order to give added strength to the roof covering, irises and tulips were planted in the earth. These blooming flowers added to the beauty of the houses. The poor people who could not afford to get wooden planks and the libber of the birch tree, used a reed called *tschai* for roofing. However, some roofs were covered with rice straw spread over dried willow branches and then bound with grass ropes.

WOODEN HOUSES

During the Sultanate period, houses in Srinagar and the other large towns were built on stone plinths, on which burnt or un-burnt bricks were used for walls. Wooden planks of kail and

deodar wood were used for doors, windows and roofing. These houses were generally three stories high. The windows were provided with latticework, called *Pinjrakari* for allowing light into the rooms. During winter, paper of different colours was pasted over the trelliswork. The inside walls were mud-plastered with very fine layers of mud mixed with cotton or the fur of reeds, which grow in abundance in marshy lands. This fur of reeds was called *kalron*. In case of the rich, these mud-plastered walls were made smooth by rolling round flints. The final coating was glazed by plastering a paste made of very fine earth and whiteness of egg. After this artists were engaged to cover them with paintings depicting the Dal Lake, boats and lotus flowers.

LOCATION OF SRINAGAR

The valley of Kashmir emerged out of water, thousands of years ago and the first site to emerge out of water was the hill of Sharika. The rock, which is the site of this ancient shrine, is marked by the six-pointed Star of David, which is called by the Hindus as the *Sri-Chakra*. Naturally, the first capital city of the Kashmiri kingdom could have been built on the slopes, below the Shrine of Sharika, extending from Hawal to Rainawari. Starting from that point, the capital city of Srinagar, has changed many locations by extending right upto the right side of the river Vitasta from Pandrethan to Chattabal.

PANDRETHAN

Pandrethan, which means 'Old Capital' is said to have been founded under the name of *Srinagari* by Ashoka in the third century BC. It was Parvarasena who shifted *Srinagari*, the site of the capital to the vast area between the hill of Sharika and the Gopa hill. During the Buddhist period, Pandrethan was studded with stupas, viharas and other Buddhist structures. Besides, the royal palaces, the capital city had houses and market right from Khunamoh to the present locality known as Badami Bagh.

With the decline of Buddhism in Kashmir the old capital lost its importance. The rising Shavite occupied all old structures. There existed several statues of the Buddha and *Boddhisattavas*, which are preserved in the S.P.S. Museum, were excavated from this ancient site.

PARVARASENA'S NEW CAPITAL

It was Parvarasena-II, who ruled over Kashmir in the middle of the 6th century, shifted his capital to a new location by founding his new city, Parvarapura, from the hill of Sharika upto Dalgate. Not far from the cemetery of Bahuddin Sahib, there is a stone gate called the Gate of Heaven, the sire from which the king Parvarasena ascended bodily to heaven. This city was also known as Nagar or Parvaranagar, which was during the Muslim period further extended to new city called *Noshahar*.

Hiuen Tsiang, who visited Srinagar in 631 says that the capital extended to the right side of the Vitasta. Kalahana gives a brief description of Srinagar in these words:

"Srinagari has 36 Lakh of houses with regularly arranged marbels. There are mansions which reach to the clouds."

EARLY HABITATIONS

As regards the architecture, we know from the excavations conducted at Burzhom, Semthan and Gupha Kral, that earliest settlers in the valley occupied the Krewas and lived in caves called *gupha* in Kashmiri. They lived on flesh and fish. Later, when they entered into the agricultural stage, they started covering their huts with mud walls. In order to give more strength to these mud walls, they got them studded with stone pebbles. We have representation of such style of architecture at Harwan. During the Buddhist and Hindu period, stones, burnt tiles and some wooden logs were used in building houses. But all palaces and temples were mostly built

from stones. During the Muslim period wood became the main material from which house and palaces were made.

CONSTRUCTION OF WOODEN BRIDGES

During the rule of the Hindu kings, there were one or two boat bridges, which connected people living on both the banks of the river Vitasta in Srinagar. During that period, the city mostly flourished on the right side of the river Jehlum. It is only during the Muslim period that city of Srinagar was extended towards the left side of the river Vitasta also. Srinagar is reported to possess seven bridges for at least five hundred years. The tradition of building permanent bridges over the river Jehlum goes to the Muslim Sultans of Kashmir, who are credited to have constructed thirty bridges across the river Jehlum, out of which there were seven in the capital city of Srinagar. Sultan Zainal-abiddin is credited to have constructed over the Vitasta the first permanent bridge, named after him as Zaina Kadal, at the site where the king Parvarasena had constructed the great boat bridge.

The first bridge out of the traditional seven bridges of Srinagar, the Amira Kadal Bridge was built by Amir Khan Jawan Sher in 1774. The second bridge Habba Kadal was built by sultan Habib Shah in 1551. The third bridge Fateh Kadal was built by Sultan Fateh Shah in 1500. The fourth bridge was constructed by Sultan Zain-al-abidin in 1427. The fifth bridge Ali Kadal was constructed by Ali Shah, the brother of Sultan Zain-al-abidin in 1419. The sixth bridge Nau Kadal was built by Noor-uddin Khan in 1666. The seventh bridge Saifa Kadal was constructed by Saif-uddin Khan in 1671.

PRESERVATION OF HERITAGE

Despite oppression for hundreds of years, the Kashmiris did create many marvels in the domain of art and architecture. They did use their fertile imagination, not only in weaving of shawls but in laying gardens, in making viharas, mandirs and

masjids, but also in building of palaces, houses, *hamams* and bridges. By absorbing different influences and by observing the natural beauty of flowers, trees, fruits and minerals and stones, the Kashmiris did enrich Srinagar with a rich heritage in the shape of temples, mosques, palaces and gardens. Much has been lost but what is left requires to be preserved. There are some old houses, made of bricks of small size and wood still existing in Narwara. There are some shrines, with unique lattice work known as *Pinjrakari*. The ancient mini temple at Pandrethan, with its lanterns like ceiling and yaksha figures is unique piece of stone architecture. So is the case of Takhat-i-Sulaiman on the Gopa hill, where the king Solomon is said to have rested his spacecraft during ancient times.

The Jamia Masjid, the great mosque in Srinagar is a marvel of the wooden Kashmiri style of architecture. Its walls are made of burnt bricks of Bad Shah's period. The principal feature of this mosque is the vast array of 378 deodar wood columns, which support the roof and the four pagoda type *brangs* or minars. The wooden columns are over 6' in girth and about 50' in height.

The Khanqah of Shah Hamadan in Srinagar is another wooden marvel. Its chief structural peculiarity is that its walls have been built with wooden balks, fitted with dressed bricks. Its interior carvings and decorated panels are superb. The holy names of God are carved on wooden panels and then painted in gold. The inner chamber is also decorated with the glass and glazed work. The crowning ornament of the Khanqah is the wooden *Brang* which reminds us of the Buddhist pagoda.

The tomb of Sayyid Mohammad Madani at Hawal, Srinagar is unique in respect of its glazed and coloured tiles. It had the peculiar type of tile work representing a leopard with the trunk of a human being, shooting an arrow with its own tail with a bow, at a fox among flowers. The ornamental painted columns and the *Khatamband* that roof the adjacent mosque is also unique. Its walls are also decorated with glazed and coloured tiles, which remind us

of such work in the world famous Ajanta, and Elora caves. The elaborately carved door of the mosque is another heritage marvel for which we feel proud.

Islam was introduced in Kashmir by a Buddhist king, Gyalpo Rinchena in the early 14th century. It was during his rule that the three cultures-Buddhist, Shaivist and Islamic amalgamated into a blended culture known as *Kashmiriyat*. His tomb and mosque is a symbol of our secular and humane values. This structure, which is a hallmark of our composite culture needs to be declared as our precious heritage.

THE SUFI AND THE YOUTH

Youth is the season of blossoming for every human being. It is the time of upsurge, in physical, emotional and mental side of a person. It is a most important and a delicate period of life, when one must protect himself or herself from misleading influences. It is a difficult time for parents because a youth takes his or her own way to make experiments. But the parents can help them without their knowing it. Then there is bound to be age gap between old fashioned people and the youth. It is necessary that a youth is physically well nourished, and well drilled. Mental strength of a youth depends upon single-mindedness instead of diverse directions. Moral education is also important for a youth otherwise he or she would be owned by a devil or a Satan.

A youth is a part of any society and he or she can not remain away from it. It is most desirable for a youth to make friends, to reciprocate love and to be courteous, kind and helpful. However, there is always a danger, for the youth if he or she moves freely with the other youth. If he or she is not brought up during childhood, in a spiritual atmosphere, there is always a danger for a youth to take a wrong direction. Our society needs normal youths and not abnormal youths. As such, parents and guardians must inculcate moral qualities in a child in the beginning.

When someone asked Abul Hassan Bushanji to define a pramatic youth, he answered:

"It is preventing every limb of your body and your inner being from sin. It is preventing yourself from any action of which you may feel ashamed before the two angels on your shoulders, who record your deeds."

And moral behavior is more than moral character. The latter is a sort of personal virtue not yet tested. But behavior is tried character, tested on the anvil of dealings with common men. It is no use to retire into the woods and say that the one is a man of moral character. One must live among the people and this with a deep sense of detachment. Instincts have its strong influences on man especially sex. A lot of vices are due to inability of self control: like gluttony, greed, overspending, anger, dissatisfaction and addiction. Self control includes chastity of the youth to be master of one and not slave to desires. The high morals for which man lives get him high over instincts of the heart. An important basis to achieve peace and inner security for the youth is to exercise self control and cut his or her desires. Chastity in its largest sense means the moderation of desires for pleasures such as sex, money and also includes moderation in eating, drinking and clothes. The Glorious Prophet said *"love of the world is the lead of all wrong doings. If you see the man putting away his possessions close to him, he is being blessed with wisdom."*

Teach your children three attributes: purity, patience and persistence. When we hold on to truthfulness and virtuous work, the nation becomes safe. Observation of purity, patience and persistence by the youth realizes them happiness, health and goodness and liberates them from illness.

Presently, we live in an era of crisis in all human history. Issues of hatred, violence, poverty, and disunity face us on every side. Mankind stands divided on the basis of caste, creed and color. Family structure, which was based on love and mutual understanding, has been broken down. Now, there occur conflicts between parents and children, between life partners and between friends and colleagues. Underlying all this is the basic conflict between material and spiritual values, between self-interest and social service, and between God and Satan.

The greatest danger of our time is speaking of freedom and confining it to only social freedom. Spiritual freedom is never spoken and in consequence social freedom is not secured. It is

mistake to ignore the human being, his personality, spiritual honor and God's revelation. Some claim that the human being is no different from animals and is subject to the survival of the fittest. This means that each individual's effort is for his or her own interests. Can you imagine how much damage this attitude has done to humanity? They say that life is a battle and the whole world a battlefield. They also say that a right is what one seizes, not what one grants. But the truth is that a right must both be ~~taken~~ and given, and not only something which is snatched by force.

In Kashmir, the youth sees only chaos and confusion. The environment is tense due to the daily destruction of life and property. There is no peace but tension and terror. Every mother is suffering from hypertension and heart trouble. Even father is suffering from blood pressure and cholesterol. Then there are social problems in most of the families. Information technology and the mass media have made the whole world as a single village, but with numberless cultures. All members of the family, husband, wife and children get brain washed. Instead of inculcating humane values, some films instead of entertaining, encourage obscenity and drugs among the youth. While parents complain of disobedience of the younger generation, the youth start protesting about the archaic attitude of the elders. The youth also get corrupted after seeing the scenes of lust, immoral behavior, gun-rattling, loot, rape and arson.

In the Sufi terminology, the self is designated as the *Nafs*. Some of the attributes of *Nafs* are:

1. Greed for worldly things.
2. Lust and sensuality.
3. Pride and malice.
4. Suspicion and jealousy.
5. Depression and pessimism.
6. Rancor and revenge.
7. Hatred and intolerance.
8. Rigidity and narrow-mindedness.

9. Violence and bigotry.
10. Fear, worry and anxiety.

Further, the Self or *Nafs* has three aspects:

1. *Tamsic* nature, also called *Haivania* or the animal self.
2. *Rajasvic* nature, also called *Mulhama* or the inspired self.
3. *Satavic* nature, also called *Mutminnah* or the tranquil self.

We must remember that the animal self will always run after lust and will like to acquire worldly things. The inspired self will accomplish virtuous and good deeds. The tranquil self shall assume divine aspects. All bounties proceed from God. They may be physical gifts, such as food, clothing, houses and wealth, or intangible gifts, such as, insight into good and evil, understanding of men and the capacity for love. We are to use all these bounties in humility and moderation.

Another problem with the youth in Kashmir is that they get swayed easily with latest fashions in hair cut, dress codes, and facial make up. They select a model of their own among the heroes and heroines of the film world, T.V. models and disco dancers. As it becomes impossible for parents to provide money for such an extravaganza, the youth adopt other immoral and illegal means to obtain money to fulfill their desires. There appears to be an identity crisis among the youth and we now read about suicide deaths, mostly in women.

The Sultan of saints, Hazrat Shaikh Abdul Qadir Jilani has said that it is essential for everyone to keep his or her tongue clean by refraining from slander; to purify the heart by keeping it free from anger; to keep the hands clean by allowing them to rise in supplication and to walk in the path of truth. Such a noble person shall acquire the qualities of the Sun, which will illuminate the

world. The way to the peace comes when one tries to adopt a peaceful life style. One must refrain from evil thoughts, evil actions, evil speech and sin. One must eat from what is truthfully earned. Do remember that for internal purity, you have not to devour what was acquired unlawfully; by theft, robbery, cheating and bribery. God has ordained:

"O men! Eat the lawful and good things from what is in earth, and follow not the footsteps of the Satan. Surely, he is an open enemy to you."

SOLUTION

What solutions can be offered in the present times, when all of us are engaged in an era of transition? However, some beginning could be made in this direction. Our life is mixture of pain and joy. All of us have shared these experiences at one time or the other in our lives. It is not possible to achieve all our desires. However, it is better to remain hopeful by directing our vision towards the beautiful side of our existence in a beautiful land. Kashmir is called 'the mother of the earth' and it is going to be the focus of the Asiatic civilization. We do have man power and natural resources, like minerals, herbs, flowers and water. A time will come, when we will bottle our water and sell it to the world like the water of the Chalis Well. Pessimism is a malady and it leaves its influence on our minds. Let the youth in Kashmir direct their vision towards the beautiful side of our existence.

EDUCATING THE YOUTH

The Education of the youth is a difficult task. The guardians must agree to decrease the strong hold that they had on a child. Their education depends mostly on impressions. The best way of helping the youth is give them desirable impressions of conditions, of situations, of personalities, but at the same time allow them to learn by themselves.

For holistic development of the youth it is necessary to reorientate our educational system with emphasis on physical, moral, social and spiritual development of the youth. With regards to physical development, it is necessary to provide him with facilities of physical exercise, proper rest and good nourishment.

One day, Jesus went about all Galileo and seeing the multitude, he told them not to break the law, never to kill anyone, never to be angry with his brother but get reconciled and never to swear. He told them to love neighbours as well as enemies. Thus he wanted his disciples to be as perfect as the Lord. He taught them saying:

Blessed are the poor in spirit; for theirs is the kingdom of heaven.

Blessed are they that mourn; for they shall be comforted.

Blessed are the meek; for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

Blessed are the merciful; for they shall obtain mercy.

Blessed are the pure in heart; for they shall see God.

Blessed are the peacemakers; for they shall be called the children of God.

We have to admit that the world is changing at a rapid speed. The life style and passing time of the people in the world of future will differ from those of our ancestors. New dimensions will appear in our lives by which the old ones belonging to yesterday and today will fall into oblivion. According to the general opinion, a new chapter will appear which cannot be compared to that in the past time of the human history. The result of such changes is a deep and worrying gap between the past and the future of the universe of which the depth is ever-increasing. The gap will swallow the past time of mankind, with his science, morality, appearance, character, discoveries and inventions.

The educationists know that young people are greatly influenced by social patterns and models and this necessitates that the best patterns and models of a perfect human being be known. Introduction of such examples is a response to the searching minds of the youths and a way to guarantee their soundness of mind and healthy behaviour. We should give more attention to the future generation so as to protect them from being inclined towards corruption, which is ever-increasing. Making a cultural and artistic atmosphere, like healthy situations at cinemas and theaters by showing films and performances by peoples theater groups about the lives of scientists and struggling characters that have had great impacts on the history, can help the youths choose proper patterns and models conforming to their tastes and talents.

Buddha, the Apostle of peace and non-violence, desires of us to follow the middle path between self-mortification and self-indulgence. His sermons exhort us to refrain from all acts of violence, killing and sexual exploitation. His ethical code includes, right living, which means abstaining from livelihood, which brings harm to others. It also requires of us to abstain from harsh words and idle talk so that our peace of mind is not disturbed. Establishment of inner peace by eradicating greed, selfishness, hatred and desires will lead surely to the establishment of peace in the society.

SOCIAL SECURITY

While in most countries in the west, the Governments provide social security in the shape of food, clothing and shelter to the needy, there is no such law prevalent in our country. Accordingly, the youth are not guaranteed any such social benefit with the result that even from the start; they have to face obstacles of one kind or the other. In Kashmir, there exist no counseling centers for guidance of the youth in respect of health, education, recreation, food, exercise, jobs, family life and social relations. Some sport facilities are available for the youth, but there are no play-grounds, society gyms and swimming pools.

In Kashmir there is no proper education policy, planning and direction, with the result a mushroom growth of privately owned and commercialized education schools have come into existence. The high cost of educating the youth in these so called English medium schools and colleges have done much harm to the parents. It is not possible for the weaker sections of the people to put their wards in such schools and colleges, due to high fees, donations and capitation fees. Though our youth are interested in modern scientific education, they have no means to pay high costs, nor are able to buy the books they need, nor even personal computers and laboratory equipments.

There is paucity of jobs available to them because there are no factories, no private business houses and no industrial infrastructure existing in Kashmir. Surely a jobless youth will feel miserable. In reality, his search for security, position, pleasure and comfort when he should have been searching for truth. Everyone in this world will surely get food, clothing and shelter in one way or the other. It is amazing that the Creator provides sustenance to an insect hold in a stone. Why should God, who is our Father ignore the needs of His children. No father wants his children to remain hungry, unhappy and poor. The basic aim and necessity of every human being is to obtain bliss and happiness. Man still believes that bliss can be got from the external world. He hoards wealth, authority, fame and learning, in order to acquire happiness. But he finds that they are all fraught with fear, anxiety and pain. The millionaire is beset by the tax gatherer, the cheat, the donation hunter, the house breaker, and his son's and kinsmen who clamor for their share. Happiness of material origins is short lived and has misery as its obverse.

PURPOSE OF LIFE

In youth there is hope to soar high and high. There are many dreams created by imagination, which are required to be fulfilled. But there is distance between the ideal and the reality. For

has no power. In order to achieve success, a youth requires the power of faith and the beauty of thought. A youth must be given higher thoughts so that he or she may think about a higher ideal.

The first thing to do for a youth is to think on the purpose of his life and subsequently, attainment of his desires. The whole cosmos is the result of a desire. God desired to create and this universe came into existence. The whole creation is the result of that desire. A youth has to proceed with a purpose towards the goal of his or her desire. Every human being has a purpose in life. In fact, every object has its purpose. Be it philosophy or science, all its aspects are the result of the desire to discover the purpose in objects. So long as the youth has not found this purpose, he has not in reality begun his life.

The parents expect their children's, especially the youth, to reach the highest pinnacle of fortune. It is their earnest desire that their children study hard so that they become capable to earn their bread and butter. The youth also wish to gain some sort of worldly power. When they see illiterate persons as ministers, and enjoying worldly material benefits, the youth get bewildered and aspire such a materialistic status. What they do not understand is that it is simply an accident of life that some get worldly riches. The ideal life is at least to try to live up to one's ideal. But it is most essential for an average youth to consider one important thing that he or she must lead a life of balance. One should not aspire for extremes but think of the middle way. Balance is the security of life, because it helps one to maintain all things around one.

TOWARDS KASHMIRIYAT

What is our cultural base? What is our culture and what is Kashmiriyat? In order to understand the basis of our composite culture, we have to go 7,000 year back, when this land emerged out of water. Since then many clans and tribes from all around came to the valley and settled here. Every clan and tribe had its own distinct culture. The Hebrews, Scythians, Huns, Zorastrians,

Persians, Bactirians, Mongal, Tibetans, Dravidians and many more intermingled and produced a common culture for the present day Kashmir, which we call by the name of *Kashmiriyat*. It is our precious heritage and the haul-mark of our tradition and culture.

In the changing world, there are bound to be onslaughts on this culture, terming it, out-of-date and anti-religious. In the name of enlightenment, foreign traditions, culture and ethics is being thrust on the Kashmiri youth. There is no harm in borrowing good ideas and models from the non-Kashmiri cultures. But, we have to search our roots in our rich culture which is about seven thousand years old. This is our common and composite culture, which cannot be disintegrated into compartments. We have to own it as a whole and not in pieces.

CHARACTER BUILDING

A youth must be exceedingly conscious of his or her manners in social intercourse. Nobility of character consists in holding to and acting upon God's words in the Holy Scriptures. Besides having a happy disposition, one must take care to be polite, friendly and pleasant towards others. In the interest of harmony, love and peace, one has to show by speech and action the nobleness of his or her character. The first thing is to make peace with the outside world. In everyday life, one must exercise control over speech and action. It requires a great study of human nature, to remain in harmony with others in life. One must have the right view of all situations in life, by contemplation and discovery. Then, one must abstain from lying, slander, abuse and idle talk. In every action, one must take the right way, i.e., abstain from taking life or property of others. Respect, reverence, kindness, compassion, forgiveness and gratefulness, all these virtues are the ingredients of a noble character. In order to create harmony, love and peace, the youth have to be very careful in thought, speech and action.

Hazrat Sayyid Ali Hamadani, the Shah Hamadan of Kashmir has laid down the following qualities of a perfect youth.

1. Respectful towards the elders.
2. Affectionate towards the minors.
3. Merciful towards the weak.
4. Bounteous towards the mendicants.
5. Courteous towards the elders.
6. Opponent of the cruel.
7. Partisan of the truth.
8. Kind to the people.
9. On war with his or her ego.

There are five faults from which one should cleanse oneself; artificiality, affection, argument, hypocrisy and love of worldly goods. There are five curses from which one should save oneself; ambition, anger, greed, miserliness and gluttony. It is better to correct your state by correcting your actions and faults.

HEALTHY FRIENDSHIPS

A youth is naturally inclined to be sociable. It is desirable for a youth to make friends. A youth cannot live in isolation, because loneliness would make his life grim and unbearable. His or her's happiness profoundly depends on the character and limits of his companions. Although special attention to the problem of social relations is necessary, it has a great importance for the young. A youth who has left behind the traits of childhood, stands at the threshold of a serious career in social life. Due to emotional factors, the youth are prone to be drawn into friendships, which may lead him or her in vice and corruption. A youth, who mixes freely in all circles, desirable and undesirable, faces a grave danger of falling down in a vicious circle.

Friendship is more than acquaintance and its basis is sincerity, trust and love. In our day-to-day life, we meet many people and even spend much time with them. But such a social

relationship cannot be termed as friendship. A friend in the true sense of the word is nearer and closer than our own relations. As such, in choosing a friend, we must employ our judgment in a manner free from emotion. Searching a true friend is difficult task and it takes years to find a true friend. One must first try to discover human merits, desirable qualities and moral virtues in a friend. A friendship used to carry out one's aims in life through the help of a friend is only business. It can be termed as a selfish friendship.

In choosing a friend, one must know the ideas, feelings, good points, bad points, likes and dislikes of the other person. One must try to discover sublime moral qualities. It is better to exercise caution in the selection of friends. One must keep in mind that there are moments when warm and intimate terms of friendship have turned into enmity because of lack of the foresight and caution at the outset.

It is said that the character of any person can be judged though the character of his friends. As such, one's selection of interests provides a clue to one's caliber and character. The youth, who does not associate with his or her own sex and the one who is not attracted by the opposite sex is psychologically ill or abnormal person. But, at the same time, intermixing of opposite sexes, should be allowed under limits. The youth should be allowed to develop their male and female personalities in a responsible manner and in a morally right way. All the youth must think about a higher ideal of life and uphold a higher conception of life. A youth must recognize a father among the elderly, a mother in every woman, a brother in every boy and a sister in every girl.

SPIRITUAL IDEAL

A youth of today, trained in the spirit of commercialism and with material motives put before them, can never grow up to become a really happy person. The greatest drawback of modern times is the bringing up of a youth in an absolutely material

atmosphere, so that he has nothing to look forward to, beyond matter and material conditions.

In Kashmir, most of the parents are overwhelmed by the influence of materialism and commercialism. They desire their children to obtain higher degrees and then go abroad for earning higher wages. Most of the young people are encouraged to seek employment in foreign countries. The youth who are trained in the spirit of material ideal, leave their parents in loneliness and isolation in Kashmir and settle abroad. Had we placed a spiritual ideal as well as material ideal before them, our existence could have been full of joy and happiness. Most of us have been careless about the spiritual needs of the young by laying emphasis on material only. The net result is that in the eyes of the youth of today, the basis of all relationships is money and money alone.

Instead of it, parents of these who have settled abroad lead a life of bitterness and grief. The foremost disadvantage of ignoring the spiritual ideal is that the youth now deride the past, ignore all advice and indulge in immoral experiments. By spirituality, we mean the ennobling of souls and not religions. If a man is identified only with the human body, then perhaps the food, clothes and a house would be sufficient but man is not just that. He has a divine aspect that is living within him. Religion is an experience in consciousness. Unfortunately, people memorize only prayer and promises, instead of seeking that experience. In this lifetime, we have the opportunity to consciously create a receptive state within our mind to commune with infinite consciousness.

Hazrat Khawaja Gharib Nawaz as a great thinker and as a devotee of God was inspired by the principle of finding the good of self in the good of all. He insisted to abide by the basic principles of morality. For him the true enlightenment was the good of all such as awareness, an experience meant consciousness of the truth. A perfect moral behavior is as good as following religion. For, it is only the man of moral behaviour, which has a receptive mind to comprehend the truth that all the creation is the mirror and

manifestation of that Eternal Face, who is known by different names among different peoples. A man of moral behaviour is the one who has given up avarice, does not look down upon anyone. Piety and modesty are the outstanding characteristics of his conduct. He keeps vigilance and forgets recollection of self, and above all knows that 'Of all the prayer and supplications, worship that pleases the God the most, is the grant of relief to the humble and the oppressed.' In other words, the service of man is the service of God. It is the way to receive enlightenment and perceive the presence of God everywhere.

NOTES

1. Hazrat Inayat Khan, *The Art of Personality*, Delhi, 1989.
2. Rushbrook Williams, *Sufi Studies*, 1973.
3. Fida Hassnain, *Shah Hamadan of Kashmir*, Srinagar.
4. M.H. Sulami, *The Book of Sufi Chivalry*, London, 1983.
5. Seicho-No-Ie, *Truth of Life*, October – 2004, California.

A GAZETTEER OF KASHMIR

In 1873, the then British Government in India published A Gazetteer of Kashmir by Captain Charles Ellison Bates in Calcutta. This Gazetteer was a part of Central Asia series of Gazetteer, compiled for political and military purposes. This gigantic task was completed by Bates in 3 years beginning in 1870. The information contained in this Gazetteer has been derived by him from sources given below:

1. Powell, Baden H., B.C.S. Handbook of the Economic Products of the Punjab, Vol-I.
2. Powell, Baden H., B.C.S. Handbook of the Manufacturers and Arts of the Punjab, Vol-II.
3. Ince, John, M.D. Kashmir Handbook manuscript, 1872, enlarged and revised edition.
4. Journal of the Asiatic Society of Bengal, Vol-XXIX and XXX.
5. Knight, Captain, 48th Regiment, Diary of a Pedestrian in Kashmir and Tibet, London, 1863.
6. Montgomerie, Major T.G., Routes in the Western Himalayas, Kashmir.
7. Montgomerie, Major T.G., Memorandum on the Pergunnahs of Kashmir.
8. Moorcroft William, Travels in the Himalayan Provinces of Hindustan and the Punjab, London, 1841.
9. Allgood, Lieutenant G. Cashmere Routes (MS).
10. Cunningham Alexander, Brevet Major, Bengal Engineers. Ladakh, with notices of the surrounding countries. London, 1854.
11. Cunningham, Joseph Davey, Late Captain of Engineers in the Indian Army. A History of the Sikhs.
12. Elmslie, William Jackson, A Vocabulary of the Kashmir Languages. London, 1872.
13. Forster, George, A Journey from Bengal to England, 2-Vols.

14. Gilgit, Chitral and Kashmir. Notes by Manphul Pandit.
15. Growse, F.S. The Architectures of Kashmir, Calcutta Review, No. CVII.
16. Hervey, Mrs. Adventures of a Lady in Tartary, Tibet, China and Kashmir, 3-Vols
17. Historical Sketch of Cashmere. Re-printed from Indian Public Opinion.
18. Honigberger, John Martin. Thirty-five years in the East.
19. Hugel, Baron Chrls. Travels in Kashmir and the Punjab.
20. Prinsep, Henry T. B.C.S. Origin of the Sikh Power in the Punjab.
21. Roberts, Major Fred. Routes in the Bengal Presidency.
22. Smyth, Major G. Carmichael. A History of the Reigning Family of Lahore.
23. Steinbach, Lieutenant-Colonel, The Punjab.
24. Thornton, Edward. A Gazetteer of the Countries adjacent to India in the North-West, 2-Vols.
25. Thorp, Robert, Casmere Mis-government. London, 1870.
26. Torrens, Lieutenant-Colonel, 23rd Royal welsh Fusiliers, Travels in Ladakh, Tartary and Kashmir.
27. Vigne, G.T. Travels in Kashmir, 2-Vols. London, 1844.

Charles Ellison Bates has not mentioned the names of local Kashmiri scholars from whom he got information about the villages and towns of Kashmir. It would have been impossible for him to visit each and every habitation in Kashmir, Kishtawar, Badharwah, Jammu, Poonch and Guraiz, during the span of 3 years. As the task had been entrusted to him by the Government of India, the Maharaja's Government was duty bound to help him. Fortunately, we had a translation Bureau and Archaeology Research Department, composed of very eminent scholars like Pandit Ishvar Koul, Babu Nilambar Mukerji, Pandit Govind Koul, Hakim Nur-uddin, Babu Nasrullah, Pandit Sahib Koul and others. Under instructions issued by Diwan Anant Ram, the scholars from the translation Bureau and Archaeology and Research Department provided necessary help to Bates in preparing notes on villages and

towns of Kashmir. Similarly, he has not mentioned the following sources of information:

Abual Fazal, *Ain-i-Akbari*.

Cole, *Illustration of Ancient Buildings in Kashmir*.

Wilson, *Essay on the Hindu History of Kashmir*.

Cunningham, *Ancient Geography of India*.

The positions of the villages and towns mentioned in the Gazetteer have been taken from the Great Trigonometrical Survey Map of Jammu, Kashmir, and adjacent districts by Captain T.G. Montgomeria. The longitudes are referable to the old value of Madras Obsevatory, viz., $80^{\circ} 17' 21''$, to which a correction of $- 3' 25.5''$ was applicable to reduce to the value adopted by the Admiralty and Royal Astronomical Society, or $3' 1.8''$ to reduce the result of Taylor's observations up to 1845, or $3' 1.5''$ to reduce to the most recent determination published up to 1873. The heights are referable to Banog Observatory taken at 7,454 feet above mean sea level, as determined by trigonometrically levelling brought up from the sea near Calcutta, and verified by operations extending to Mumbai and Karachi. The system of spelling was extracted by Bates from Dr. Hunter's Guide to the Orthography of Indian Proper Names as adopted by the Great Trigonometrical Survey of India.

The Gazetteer of Kashmir is divided into various sections, such as introduction, alphabetical etymology of places names, the routes leading into and out of the valley of Kashmir, and eight appendices. This work is a reference work of immense value and importance for researchers, scholars and officials of the government.

ETYMOLOGY OF KASHMIR

Charles Ellison Bates has quoted the views of various authorities to describe the etymology of Kashmir. He says:

"The etymology of the name of this celebrated region has singularly perplexed antiquarians. Wilford derives the name from Khashas, a very ancient and powerful tribe, who inhabited the Himalaya and Hindu Kush, from the eastern limits of India to the confines of Persia. They are mentioned in the Institutes of Manu and other sacred books of the Hindus, and still hold large tracts in northern Hindustan. Babar mentions them under the name of Kash and is of opinion that Kashmir may have taken its name from them."

In Ptolemy's geography, the valley is mentioned as the region of *Kaspeiria* held by the *Kaspeiraeans*, extending eastwards from the land of Pandouoi on the *Bidaspes* or the *Vitasta*. The title *Kaspeiria* stands for *Kashmira* and *Kaspeirians* stands for the Kashmiri people.

Bates quotes other suggestions also about the etymology of the name Kashmir.

"According to others it is derived by the Brahmins from *Kas*, 'light', and *Mira*, 'sea'. Illumboldt states that its primeval name was *Kasyapamar*, signifying 'the habitation of *Kasyapa*', a mythological personage by whose agency the valley was drained. The city founded in the country thus drained was called after the saint *Kasyapur* or *Towns of Kasyapa*', converted in ordinary pronunciation into *Kashappur*, and passing ultimately into *Kashmir*. Hugel calls the ascetic *Kasha*, and adds that *Mar* signifies according to the Hindus a garden and the name *Kaschah Mar*, *Garden of Kasha*', which the valley thenceforward bore, was subsequently changed into *Kashmir*. According to Muslim traditions, the desiccation was effected by *Ashep*, a Genie subject to the power of Solomon, King of Israel, at whose command he performed this work of benevolence."

It is of great interest to find that Kashmir has been described as *Bagh-i-Sulaiman* or the Garden of Solomon by the Persian poets of Kashmir. However, the people call Kashmir as *Kasheer* and its people as *Koshur*, which links them to the Hebrews.

KAMRAZ AND MARAZ

According to Charles Ellison Bates, the greatest length of the Kashmir valley, from ridge to ridge, measured from south-east to north-west, is about one hundred and eighteen miles. The flat portion is about eighty-nine miles long, with an average breadth of sixteen and three-quarter miles. The two great divisions of *Kamraj* or *Kamraz*, and *Maraj* or *Maraz* comprise thirty-three parganas detailed below:

Names		Tehsil Station or chief place.
Kamraz Zillah		
1	Kruhin	Baramulla
2	Telgam	Sopur, lies outside the parganas, but is the Tehsil location.
3	Khuhi	
4	Khuihama	Bandapura
5	Zainagir	Shuwa
6	Hamal	Hadipura
7	Lolab	Lalpur
8	Uttar Machipora	Shalura
9	Machipora	Handwara
10	Pamhal	Shalura, lies outside the parganas, but is the Tehsil location.
11	Naihari	
Pattan Zillah		
12	Dansu	Bargam
13	Machihama	Sybug

14	Beerwah or Beeru	Kusa Biru
15	Bangil	Lolpur
16	Porospur	Kowaa
17	Seremozapain	Sombal
18	Lar	Arata
Anantnag Zillah		
19	Anantnag	Islamabad
20	Shahabad	Duru or Dur
21	Diosur	Kulgam
22	Bring	Hokra
23	Kuthar	Achibal or Sahibabad
24	Mattan	Mattan
25	Khourpara	Sir
26	Dacchinpara	Kanelwan
Shupian Zillah		
27	Batu	Shupian
28	Spersuman	Shupian, , lies outside the parganas, but is the Tehsil location.
29	Ardwin	Mohanpura
30	Showra	Littar
31	Zainpur	Safanagar
32	Shukru	Arihel
33	Chrat	Muran
34	Saremozebala	Bijbehara
Shahir-i-Khas Zillah		
35	Wullar	Tral
36	Bihu	Pampur
37	Yech	Kralpora

38	Nagam	Kusba Nagam
39	Pilak	Batapura
40	Khod Khist	Khas Shahir
41	Atean	Bagwanpura
42	Bulda	Very small districts; Tehsil business transacted at Srinagar.
43	Arway	

It may be pointed out that the list of the parganas is fullest than those prepared earlier by Abul Fazl, Moorcraft, Hugel and Vigne.

POPULATION

Charles Ellison Bates gives an accurate description of the people living in the valley, their division according to religion, their status as workers. In 1885 the population of the valley of Kashmir was calculated not to exceed 200,000 persons, to which number it had, in twenty years, been reduced from 800,000 by oppression and the awful dispensation of earth-quake, pestilence, and famine. The population of the province at the present time in 1870 has usually been supposed to be about 500,000.

Major Montgomerie, in his notes on the survey operations in Kashmir, records that in the country, generally, the number of inhabitants in each house, including every living soul, ranges from 10 to 30. In twenty-three different villages in which special enquiries were made the average, 10 to 14 children, and the proportion of men to women is as 3 to 1. But the former are expended very rapidly, and almost invariably become prematurely old, which may be chiefly attributed to their spending at least a quarter of their existence in an amphibious state, up to their knees in water in the rice fields.

Bates quotes from the note-book of late Dr. Elmslie, a kind Christian missionary; the following estimate of the population.

The total population of the valley of Kashmir is said to be 402,700 and this number is composed of:

Muslims:		
	Sunnis	312,700
	Shias	15,000
Hindus		75,000

As regards the population of Srinagar, the following figures have been quoted by Bates.

Muslims:		
	Sunnis	95,400
	Shias	7,000
Hindus		25,000
Total		<u>127,400</u>

The description given about the professions and workers is very interesting:

Shawl Weavers:

Muslims:		
	Sunnis	28,115
	Shias	1,000
Hindus		315
Total		<u>28,430</u>

Taxpayers:

Muslims:

Sunnis	50,775
Shias	4,000

Hindus	nil
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Total	<u>54,775</u>
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Officials:**Muslims:**

Sunnis	nil
Shias	nil

Hindus	5,573
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Total	<u>5,573</u>
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Jagirdars:**Muslims:**

Sunnis	2
Shias	3

Hindus	40
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Total	<u>45</u>
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Employees:**Muslims:**

Sunnis	252
Shias	30

Hindus	7,500
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Total	<u>7782</u>
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The above figures make the following revelations:

1. While 54,775 Kashmiri Muslims are the tax-payers, not a single Hindu is a tax-payer of the Maharaja's government.
2. While there are 5,573 officials serving in the government of His Highness Maharaja Pratap Singh, and all of them belong to the Hindu community, not a single Kashmiri Muslim is an official of the Maharaja.
3. As compared to 5 Muslim jagirdars, there are 40 Hindu jagirdars.
4. Among the junior employees, we have in 1870, about 282 Kashmiri Muslims as compared to 7500 Hindus.

Col. Torrens makes the following observation about the taxation system of Maharaja Gulab Singh, the first Dogra ruler of Kashmir:

"Gulab Singh went beyond his predecessors in the gentle acts of undue taxation. They had taxed heavily; it is true, but he sucked the very lifeblood of the people. They had laid violent hands on a large proportion of the fruits of the earth, the profits of the loom and the work of men's hands, but he skinned the very flints to fill his coffers."

The figures quoted by Bates about the share of Kashmiri Muslims in administration are horrible. Despite the fact that the Muslim subjects of His Highness Maharaja Pratap Singh constituted 95% of the total population of the Jammu and Kashmir State, their share in the administrative services was nil.

RELIGION

As regards the religion in Kashmir, Charles Ellison Bates observes that the religion of Kashmir has been frequently changed. In the remotest ages it was that of the Nagas or snake gods. Buddhism was introduced by Asoka, in B.C. 250; castes were adopted by Jaloka, his successor and the snake worship was followed by the reestablishment of Buddhism under the Tartar

princes. The Brahminical or Hindu religion was introduced by Abhimanyu, in B.C. 78, and snake worship was subsequently revived under Gonerda-III.

The Kashmiris say that the country was converted to the doctrines of Islam 700 years ago, which would bring us to a period long antecedent to that of Shams-uddin, who is considered to have been the first Muslim king. The native Brahmins in Kashmir informed Hugel that, subsequently to the establishment of Islam, the number of their castes was by oppression reduced to eleven, and that it was recruited by the settlement of 400 Brahminical families from the dark-complexioned natives of the Deccan.

Baer observes that there are now several sects of Hindus, amongst whom are the Pandits, who are nearly all connected with the Government in some official capacity. The proportion of the Hindus to Muslims is very small, although they are the governing class. The Muslims are almost entirely Sunis, the number of Shias at the present time being exceedingly small. There are also a few of the mystic Muslim sectarians called Sufis. The Chaks are an old and distinguished sect of Muslims, who, judging from their tombs, were probably numerous and very wealthy in former times. The teachers of both faiths, *mullas* and *pandits*, are extremely ignorant, and possess little influence.

RISHIS

Bates further remarks that the Rishis, who seem to be popular, do not marry, and in that particular resemble monks. The Kashmiris affirm that the founder of the sect was a Saint named Avais, who lived at Kurun, a village of Yaman in Arabia, in the time of the Holy Prophet. The Rishis do not eat meat, and originally, were wanderers in the forests, living upon wild herbs, particularly one called *Wopulhak*. The lands and convent which belong to them were given to them originally by the Mogul Emperors, since which time it is said that no real Rishi existed in Kashmir. Akbar, when attempting to take Kashmir, was three times

defeated, it is said, by the Chak kings, in consequence of the prayers of the Rishis. Abul Fazl says that in the time of Akbar, *"the most respectable people of this country are the Rishis, who, though they do not suffer themselves to be fettered with tradition, are doubtless true worshippers of God. They revile not any other sect, and ask nothing of any one. They plant the roads with fruit trees, to furnish the travellers with refreshment. They abstain from flesh, and have no intercourse with the other sex."* He adds, *"There are nearly two thousand of this sect in Kashmir."*

KASHMIRI LANGUAGE

In his Gazetteer, Charles Ellison Bates refers to the Kashmiri as a dialect stating that it can be deputed whether it as a written language. Says he:

"The language of Kashmir is peculiar to the province, and differs considerably in different parts of the valley; it is a Pracrit of the pars and original Sanscrit. It is a disputed point whether Kashur, as the Kashmiri dialect is called, was ever a written language. Dr. Elmalie says that in ancient times it was written in the Sharda character, a brother form of the Devanagri, and in this view he is supported by Dr. Leitner. There is a remarkable similarity between the Sanscrit and the ancient Kashmiri letters. The books written in the ancient character and language are unintelligible to the Hindus of the valley, except to a very few of the sacerdotal class among them. On the other hand Babu Nilambara Mukerji asserts that the vernacular dialect of Kashmir was never written in the Sharda character. Modern Kashmiri is generally written now in Persian letters, to which varying as well as arbitrary, sounds are attached, a circumstance which made it impossible to pronounce the words correctly unless one has heard the word."

"The shawl-weavers possess a language of their own, which, although essentially Kashur, differs materially from modern Kashmiri, in which corrupt Persian words so greatly prevail. This

trade dialect is furnished with an alphabet of the colors, signs, directions, used in the shawl-craft of the valley."

ANIMALS

While describing animals found in Kashmir, Bates gives the *Hangul*, the first place. According to him the *hangal* or *hongul* is found in Lolab, Lar, the Sind valley, Gurais, Tilail, Dachinpara, Wardwan, and throughout the Panchal range of mountains. It is not, however, usually met with until the middle of September, though occasionally found in the middle of August with fully developed horns. He mentions that both Hindus and Muslims eat the flesh of the stag. Vigne, in his description of the *Barasingha* states that its horns are used in making ornamental rims to saddles; slips of it are softened by soaking in running water for a few days and are then nailed on.

Another animal described by Bates is the *musk deer*, which is found in birch woods in all parts of Kashmir at a certain elevation, and particularly in Lar and along the Sind valley. The otter is very common in the rivers of Kashmir, occasionally inhabiting even the old wooden piles which support the bridges close to a town. Its name throughout the mountains is *udur*. It is killed for its skin, which is highly prized, and commands a high price in the central Asian markets.

A species of marmot called the *drum* or *pua* is found amid the rocks at high elevation; it is as large as a fox, of a dull yellowish color, with tawny belly, the head, back and tail being marked with a darker stripe, distinguishable at a considerable distance. This animal is frequently a prey to the eagle; it emits a shrill cry on the approach of danger.

Leopards are found all round the Kashmir valley, but they chiefly infest the grazing grounds, where they sometimes commit great havoc amongst the cattle.

According to Bates, the bears are found in all parts of Kashmir, particularly in the Lolab and Nowbug valleys, and, although far less numerous than formerly, are still very common. Though very formidable animals, they do not usually attack man unless previously attacked. The black bear though smaller than the brown is far more dangerous, and is usually found lower down. During the fruit-season the black bear is very obnoxious to the villagers rending near the hills, and its ravages in the gardens and corn-fields, which it usually visits shortly after sunset, are often very considerable.

The Wolves which are called *ramahun* in Kashmiri are numerous on the mountains of Kashmir, and often do great injury to flocks of sheep. They are not often seen in the valley. The *Sorro* or *Buz-i-kohii* (mountain goat) is found upon the Pandal in Dachinpora and the Sind valley. The *thar* is found upon the Pandal range, in Banihal, and the southern portion of Wardwan and Kishtwar, where it is called the *kras*.

The ponies to be found in Kashmir at the present day, though diminutive are undoubtedly extremely hardy sure-footed animals, and will carry you with expedition and safety where animals of greater promise are quite usable to contend with the difficulties of the way. The parganas of Dachinpara, on the right bank of the Lidar, is famous for its breed of ponies; but they are plentiful throughout the valley of Kashmir.

Cows and oxen are small; the buffalo (*Mansha kaut*, *buffalo bull*; *Mansha*, *buffalo cow*) is numerous on the hills, but is not indigenous. Goats are very numerous, and asses and mules abound. Sheep are plentiful, those from the neighbourhood of the village of Hajan, are said to be the finest in the valley or perhaps anywhere on the Himalayas.

FISH

Vigni in his book makes mention of only six different kinds of fish, which by far are common in the Himalayas. Bates gives a detailed description of the fish which are caught throughout the course of the river Jehlum, in the waters of the Dal Lake, the Volar Lake and the Sind river. According to him, the fish are abundant in the waters of Kashmir, and comprise the following varieties:

CHARRI GAD: The average weight of this fish seems to be from two to three lbs. it has one dorsal and five ventral fins, a large mouth, dark-spotted back, silver belly, and a line along the side from near the eye to the tail; it has soft scaleless skin. The Charri Gad is caught during the months of October and November.

SATTAR GAD: The average weight of this fish is said to be half a seer. It has one dorsal and five ventral fins, silvery sides, and mottled back, with a soft scale-less skin. This fish is very plentiful and is caught at all seasons of the year.

KROUT GAD: Average weight is from $\frac{1}{2}$ to $\frac{3}{4}$ of a seer. It has one dorsal and five ventral fins, which are of a pink color, a dark back, yellowish white belly, and soft skin. This fish is said to live under stones and rocks, and is caught throughout the year; it seems to be of the same species as the Charri and Sattar Gads.

PIKUT OR PEKRI GAD: Averages from 8 to 16 seers. It has a large mouth and is covered with scales; color, white; a scarce fish; in season from November to July.

CHASH GAD: Average weight, half to one peer. This fish has a pointed head and small mouth, soft scale-less skin, white color. It is caught from December until March, but is very scarce.

HARJ: Average weight half a seer or less. One dorsal and five ventral fins, small mouth, dark back, silver belly, firm scales. In season from October until May.

RAMAH GAD: Average weight, a chittak. Color, dark-green. This fish is taken in the Jehlum in June; when the water becomes cold, it retires to the lakes and morasses.

UNYOUR: Average weight, a chittak. Color, black. Season and habits same as the Ramah gad.

TET GAD: Average weight, one chittak or less. Color, dark color; in season from August until October; when very small is known as the *tet gordu*. When the river falls, this fish is caught in shallow basins and channels which are made in the sands on the bank of the stream.

DAS: This fish is taken in august and September; it is doubtful is it is a separate species; being more probably a name given to any fry comes to the net.

AIL GAD: A small white fish. It inhabits the smaller streams flowing into the Jehlum, and is carried into the river when the waters are high. The tame fish which fill the sacred pools at Mattanji, Vernag and elsewhere seem to have no generic name; they are called Nag.

THE KASHMIRI RACE

Bates has given much information in his Gazetteer about the Kashmiris, their food habits, their character, their dress and their manners. He says that physically, the Kashmiris are a fine race; the men are tall, strong and well-built, their complexion is usually olive, but sometime fair and ruddy, especially that of the Hindus; their features are regular and well developed, and those of the Muslims have a decided Jewish caste resembling the Pathans.

Judged in comparison with those of the surrounding countries, the women of Kashmir, especially the Punditanis, must no doubt be described as beautiful. They are remarkably profile, a fact which has been ascribed to a diet in which fish and meal are common ingredients. The staple food of the Kashmiris is vegetable; rice, turnips, cabbages and radishes, lettuces, spinach and other common vegetables. These are boiled into a sort of soup with a little salt; the leaves of the dandelion, dock, plantain, and mallow are eaten. The catkins of the walnut are also employed as food, seasoned with a little salt, mustard and walnut oil. The root of the lotus plant, when boiled and flavoured is also eaten. It is called Nudroo, is of a pale straw color, and is considered highly nutritious.

The women are generally profusely ornamented with elegant earrings, nose rings, anklets, and bracelets, and their mode of dressing the hair is peculiar; it is drawn to the back of the head and finely braided; the braids are then gathered together and being mixed with coarse woolen thread, they are worked into a very long plait, which is terminated by a thick tassel *gandapan* which reaches down to the loins. This peculiar arrangement of the hair is called *wankapan*.

DRESS

The dress of both men and women is very similar. It consists of a long garment called *Pheran*. In shape not very unlike a nightgown with very wide sleeves. It is made of either cotton or wool according to the season. *Pheran* is manifestly a contraction of the Persian word *Pairahan*, garment. Tradition says it was introduced by the emperor Akbar, who made the Kashmiris doff their more martial habiliments in order to subdue their then warlike spirit. It is sometimes of red or blue color. The sleeves of the women's *Pheran* are wider than those of the men's and the skirts are longer, descending nearly to the ankles.

The men wear in addition a pair of very loose drawers, and their headdress is a turban, all of white colour, which the Hindus smooth over the right temple and the Mohamedans on the left. The women wear a skull-cap with a band of red cloth on the front of it; the Panditains call the long narrow piece of red woolen cloth which they bind round their heads, *Sarposh*.

The ordinary veil worn by the Kashmiris female is called *Pooch*. It consists of a long piece of cotton cloth thrown over the head and allowed to hang down the back; its use is confined to the Muslim women. The Panditains wear a spotted veil, called *Tikiputs*. With the exception of the higher classes, the women do not affect to conceal their features. A long piece of cotton stuff called *lungi* is worn round the waist over the Pheran. A Panditain never goes abroad without this.

CHARACTER

While analyzing the character of the Kashmiris, Bates states that the Kashmiris, though poor, are very charitable. In their villages the community supports any one who may have become incapacitated from old age or sickness, and who has no near relationship to look after him.

In the cities, towns and villages, food and money are given to all of the poor who may come to ask for them, from the houses of those who are tolerably well off, on the 11th of every month, as well as on all their sacred days, and especially on the occasion of the Idd and throughout the Ramzan.

Those who have best considered the character of the Kashmiris have been inclined to attribute his manifold failings rather to his political conditions and surroundings than to any inherent viciousness of nature. It cannot be doubted that a people possessed of such intellectual powers, descendants of a warlike race, though now the greatest cowards in Asia, whom centuries of

the worst oppression have not succeeded in utterly brutalizing, must be capable of a moral regeneration.

"The sling (chapon), the national weapon, is now rarely seen in the hands of Kashmiris. The Kashmiris have been called the Neapolitan of the East, lively ingenious, witty, and good-humoured. They have for ages been oppressed and insulted and are much addicted to the never-failing vices of slaves, lying, and trickery. The truth, even for their advantage is avoided by them, and they are inordinately devoted to amusement and pleasure."

IMPORTS AND EXPORTS

Bates is of opinion that the Kashmiris have doubtlessly a strong natural bias to commerce; but this has been almost utterly crushed by their unfortunate political circumstances.

The principal commercial intercourse is with the Punjab, Ladakh and Afghanistan. The main routes by which the merchandise of Kashmir enters India are from Srinagar by the Banihal pass to Jammu and Amritsar; by the Pir Panjal and Bhimbar to Gujarat, also by Akhnoor and the Budil pass; and lastly, from Srinagar to Peshawar by Baramulla, Muzaffarabad, and Manserah.

The great mart in the Punjab for the trade of Kashmir is Amritsar. From the accompanying tables an approximate estimate may be formed of the trade of Kashmir with British India, and between Kashmir and Ladakh; out of that with foreign countries very little information is obtainable. The value of the exports from Kashmir to the Punjab exceeds that of the imports, while the value of the imports from Ladakh is generally in excess of the exports.

Pushminas and woolens from the most important articles of export to Punjab, among raw products, ghi forms by far the most valuable export followed by charras, fruits, grain and rice. Among

other articles, shawls of superior quality, leather, grain and a little tobacco are exported from Kashmir to Ladakh, in return for which shawl wool, salt, and tea are imported.

MANUFACTURE OF WEAPONS

Charles Ellison Bates has provided very interesting information about the manufacture of weapons in Kashmir. According to him Kashmir was for long famous for the manufacture of gun and pistol barrels and sword blades, but the trade has greatly declined of late years. The iron found in the country was not considered of sufficiently good quality for the purpose, and Bajour iron was imported and used in the manufacture of all gun barrels, except in the case of inferior sporting weapons.

At Srinagar the better quality of sporting weapons, guns and rifles are made of Damascus twist, of which there are two kinds; in the better quality it is said that only *sankhiya* (arsenic) is used to produce the jauhar or damask, in the inferior description a similar result is obtained by the use of a mixture of kallai and *sankhiya*.

All the blacksmiths and gun-makers, to the number of about thirty shops or more, inhabit the foot of the Hari Parbat hill. There is no systematic division of labor, and the number of weapons produced is apparently not great. It is said that each shop, in which four or five workmen are employed, turns out one wall piece, or one or two rifles a month. Considering the rudeness of the tools employed, a very light, handy, and well finished weapon is produced, though probably not an accurate piece, as the method of boring and rifling is extremely primitive. Kashmiri iron is used for all parts of the rifle except the barrel, and in the wall pieces only the inner skin of the barrel is made of imported metal.

According to Bates the bayonets are made of Kashmiri iron tipped with imported steel. Rifles and small field pieces are also manufactured for the government at the village of Zanigam, in the Beeru parganas. The stock of the pieces is made of walnut wood, and the lock is adapted to both match and flint. It is said that the

number of rifles produced in the Zanigam factory does not at present exceed five a month, but that this number could be increased should necessity arise.

PLACE NAMES

A major portion of the work consists of an alphabetical list of place names. Each place name is given in capital letters, with exact location – Latitude and Longitude – and a short description. The place names cover about 300 pages of the Gazetteer. Though compiled in 1873, the information provided by Charles Ellison Bates is of great value and importance even in the present era. A few samples from this list are given below to show the research work done by the famous author.

Anantnag – Lat. $33^{\circ} 44'$, Lon. $75^{\circ} 13'$:

Is the Kashmiri name given to the celebrated spring at Islamabad, which issues from the foot of the table-land, to the westward of which the town stands. Its waters are received into tanks, whose sides are built up with stone, embellished with a wooden pavilion, and overshadowed with large Chinar trees.

The name of the spring is derived from Ananta Nag, the spring of Anant, the serpent of Vishnu, and the emblem of eternity; it is esteemed sacred by the hindus. About 100 yards east of the Anant Nag is another spring called the Sonur Pookur, the water of which is held in great estimation for drinking purposes.

Two other springs rise close by, the Sulik Nag and the Mulik Nag; both flow into the same tank; the Sulik Nag is sulphurous, while the Mulik Nag bubbles up in the form of a fountain and is pure and fresh.

Balahama – Lat. $34^{\circ} 2'$. Long. $74^{\circ} 59'$:

A large village situated on the edge of a wudar, about 2 miles north-east of Pampur. It contains two masjids, and 25 houses inhabited by Mohamedan Zemindars, 30 shal-bafs, 3 pandits, a Muslim fakir, a mulla, dum, cow-keeper, milk-seller, a carpenter, and ablack smith. A stream flows on the east side of the village; under the trees on its banks are some ancient stones carved with representation of the Hindu mythology, and there are said to be others in the temple. On the table-land above the village dry crops are cultivated, and in the valley below it are extensive rice fields.

Drang—Lat. $33^{\circ} 57'$. Long. $74^{\circ} 35'$:

A village in the Beerwa parganas, situated on the edge of the forest at the foot of the mountains to the east of the Tosha maidan; the path lying over that pass debouches into the valley of Kashmir at this village, which lies about 21 miles south-west of Srinagar by way of Makahama. Drang contains a Masjid, and 10 houses inhabited by zamindars, a mulla, and a weaver; there is also a small custom-house, to which a Munshi and a Pandit are attached. There are many walnut trees in the village, which is watered by a stream flowing from the hills. Both rice and dry crops are produced.

Kulgam — Lat. $33^{\circ} 39'$. Long. $75^{\circ} 4'$:

A small town, the Tehsil station of the Diosur parganas; it is very picturesquely situated on the southern side of a table-land overlooking the left bank of the Veshau, whose bed is here spread out and divided into several channels. It contains two old zoarats; the large one is that of Hussain Simnari, and the smaller, that of Shah HAmadani. Between Kulgam and Shupian to the north-west, there is a small canal cut from the Veshau for irrigation purposes.

The place was once famous for its manufacture of woosen toys, and would appear to have been a rendezvous for merchants and others proceeding to the Punjab by the Golabgarh pass. Close

to Kulgam there is a heronry upon two huge chunar trees. Supplies are procurable.

ROUTES

Charles Ellison Bates has included 87 itineraries of routes leading into and out of the valley of Kashmir.

KASHMIRI LANGUAGE

The origin of the method of human communication, using spoken or written words is shrouded in mystery. Ibn-i-Jinni (932 – 1002 AD) says that all languages were founded upon the sounds that were heard, such as the rustling of wind, rumbling of thunder, murmuring of water, braying of an ass, cawing of crow, neighing of horse, belling of deer and so on. Ten centuries later, the same idea was propounded by Herder, a German scholar (1744 – 1803) in the west. He says that it is presumed, that man, being as yet mute, heard voices of birds, dogs and crows, thunder of the clouds, roaring of the sea, rustling of the forest, and whisper of the breeze.

During the Palaeolithic Age, the early man started expressing himself through inscribed painting. We have found such types of signs on rocks in Australia, Africa, Sweden, Central Asia and India. This means that about 20 thousand years back, semi civilised human being started expressing himself through such rock paintings, which can be termed as the beginning of a script. In Egypt, another type of a pictorial script was used from 3,000 BC to 300 AD, which the Greeks have named Hieroglyphic. It is the most beautiful script in the world.

All languages were primarily spoken and came to be written later. So far the oldest inscribed writings have come in the Sumeria pertaining to 4000 BC. The Rig Veda has been assigned the date of 2000 BC. The origin of writing words is hidden in the remotest past. In Egypt, Mesopotamia and India, the art of writing has been attributed to gods. However, we have to admit that the art of writing or calligraphic expression of emotions and sounds is the one among the greatest inventions of mankind. One can express his ideas, emotions, using the powers of sight, taste or touch. The most ancient way of expression was through paintings; which can be termed as pictorial writing. At a later period of history, this pictorial

writing was changed into linear writing. This gave rise to the invention of alphabets and characters.

The number of alphabets in relevant languages, according to our thinking is given below:

Hebrew	22
Latin	24
English	26
Arabic	28
Persian	32
Russian	32
Urdu	38
Pashto	40
Aramaic	38
Sanskrit	48
Sindhi	52

The above would reveal that among all the languages, the Hebrew has the smallest number of alphabets.

The credit for the formation of alphabets, instead of signs goes to the Sumerians of Mesopotamia. These alphabets became the foundation of the set of letters used in Hebrew, Arabic, Latin, Roman, Russian and Indian scripts.

During ancient times, there existed two kinds of scripts in India. The Kharoshti script, which was based on the Aramaic script, had reached India from the Western routes. The second script, called Brahmi had come to India from Mesopotamia through the sea-routes in about 10th century BC. But, in India, this very script underwent several changes and improvements. The Brahmi script attained the status of an official script during the reign of Asoka 326 BC. The Devnagri script, which has now attained a super position among the scripts of India, has originated from the Brahmi script. In fact, it were the Naga people, who have formed this script. The Naga race, which worshipped

serpents, inhabited the northern parts of India from Humza Nagar in Kashmir to Nagaland in Assam.

According to the *Nillamatta Purana* the Naga people were the original occupants of Kashmira after its emergence from water. It was around 4000 BC that Kashmir emerged out of the waters of the Great Flood. Till then, ships and boats carrying the seeds of life had sailed towards the heights of the Himalayan mountains. The hill, which emerged first out of the sea of Kashmir, was the hill of Sharika. It gave us the three alphabets *Sha*, *Ri* and *Ka*, which were later on epitomized into the etymology of *Kasheer* or *Kashmir*.

For the purpose of this paper, it is immaterial to correct the origin of Kashmiri to either Hebrew or to Sanskrit, despite the fact that for certain periods in history, the Kashmiris would not allow even Hindus to enter the valley except a few Jewish families. However, it is also a fact that upto the 12th century, Kashmir was pe-dominantly a Hindu state with Sanskrit as its official language. Accordingly, the Kashmiris in about 8th century developed their own script called *Sharda*, for writing purposes. In Kashmir, another script was developed which was an admixture of *Devanagari* and *Sharda* alphabets. This *Sharda* script has close connection with *Devanagari* characters. It is continued to be used by a particular class of Kashmiri Pandits, even now.

An inscription in Kashmiri, on a stone slab, containing a royal edict of the Kashmiri sovereign, Queen Didda (875-900), is preserved in the Government Museum, Lahore. Pakistan. It is evident that during her reign, Kashmiri language was the official language of the kingdom. We have a rare specimen of a Kashmiri document in S.P.S. Museum, Srinagar, Kashmir. This document was drafted in *Sharda* characters in about 1276 by Abdulatif Dawood, and is inscribed on birch bark. It is signed and sealed by the twelve dignitaries in Persian and *Sharda* characters.

Sultan Zainabidin (1429-1478) established and patronized the translation bureau, in which Sanskrit works were translated into

Persian and Persian works into Sanskrit. This process affected the Kashmiri language. In the process, it began to be written in the Persian characters also. The net result was that the Kashmiris forgot their mother tongue, and started adopting Persian language instead. It was Habba Khatoon, who patronised the Persian script to introduce her poetic works. However, we need not emphasise that in Kashmir, we have certain sound words, which do not exist in Arabic or Persian languages. As such, this Persian script cannot cover some peculiar sound words of the Kashmiri language.

At present Kashmiri is being written in Persian characters. Why was not the original *Sharda* script adopted, which had continued for about twelve centuries? May be, the Persian characters were adopted to continue the practice which originated during the Sultanate period in Kashmir. May be it was done to save the Urdu language, which had lost its popularity due to the partition of India. There is no need to discuss these issues, which can only be debated for the sake of intellectual satisfaction. The main issue is as to how we can popularise Kashmiri on an international level. For this, there can be no better system of transliteration than that of using Roman characters instead of using Sanskrit, Arabic or Persian alphabets. The reason for this can be summarised as under:

The English language, which is written in Roman characters, has become an international language. It has covered all sciences, arts, media and information technology, with the result that it has attained superiority over other languages of the world, including European languages. If we adopt Roman characters for writing Kashmiri, we will obtain double benefits. In the first place, we will consciously or uncsciously learn English. Secondaly, the others especially the English knowing people will get acquainted with Kashmiri.

It may be pointed out that the Roman script is now considered as an international script. In about 6th century BC, the Etruscans conquered Italy, Sicily and Sardinia. They were

originators of the Roman civilisation as well as the Roman script. In the beginning, this script had 26 characters, which were reduced to 20 by the end of the 4th century BC. These are:

A, B, C, D, E, F, G, H, I, L, M, N, O, P, Q, R, S, T, V, X.

We know that many a language of European is written in Roman characters. This script has also been adopted by Malaysia, Indonesia and Vietnam. Even China has adopted it with modifications. It was Mustafa Kamal Pasha, who adopted the Roman alphabets instead of the Arabic for Turkey in 1928.

It is possible now to adopt the Roman script for writing Kashmiri, as well as develop a software to make it easy for typing and printing books.

ASTERISKS

Pronunciation is not easy in the Kashmiri language. Most of the vowels have three forms of the sound – a short one, a long one and a peculiar one. As such, it has been proposed to make use of the below given asterisks for pronunciation as well as writing of the Kashmiri in the Roman alphabets.

- a) Asterisk (-) above the alphabet as a short sound sign as ā in bār (door).
- b) Asterisk (_) below the alphabet as a long sound sign as a in kath.
- c) Asterisk (^) above or below the alphabet to denote the peculiar sound sign as in zât (a rag).
- d) Asterisk (~) above or below the alphabet to denote the sound of 'vo' as in võth (lips)/ sũl (haste).

It is proposed to use the alphabet V only for V or W. As Q is peculiar to Arabic and English, it is proposed to use K for K or Q. On the same analogy, the alphabet X is to be avoided in writing

Kashmiri. F and Ph are termed as the same words as far as their sound in Kashmiri. As such, Ph to be avoided.
The recommended keyboard by the Society for Kashmiri Language & Arts for writing the vowels in Kashmiri is given below with modifications.

ORDINARY VOWELS

The vowels a, e, i, o, u and their extended forms are proposed for writing Kashmiri in the Roman.

<i>Character</i>	<i>Pronunciation</i>	<i>Examples of use</i>
a	normal form and sound	a in aman (peace).
ā	short form as in adrift	a in bār(door)/nār(male).
<u>a</u>	long form as in father	aa in gaar(cave)/naar(fire).
â	a peculiar short sound	a in âchh(eye)/gâr(watch).
ă	a peculiar long sound	a in dār(window).
i	short form as in pin	i in dil(heart)/shihul(shade).
ee	long form as in peep	ee in teel (oil)/meel(ink).
ō	shot as in hot	o in pōz(true)/mōl(price).
<u>o</u>	long as in mole	o in mōl(father).
oo	a peculiar long form	oo in koor(girl)/soor(ashes).
u	short as in pull	u in bu(i)/zu(two)/kus(who).
uu	a peculiar long form	uu in tuur(cold).
ai	long as in pain	ai in paigaam(message).
au	like 'ou' in sound	au in gauv(went).

CONSONANTS:

The consonants and their sounds as proposed by Dr. Farooq Bukhari and the Society for Kashmiri Languages are reproduced below with minor amendments and modifications.

Character	Pronunciation	Examples in use.
b	as b in book	buth(face)/baal(mountain).
ch	as ch in church	chaay(tea).
d	as d in did	dand(tooth)/door(far).
d	as d in a diluted short form	dud(milk).
d	as d in a diluted long form	dud(pain).
f	as f in fog	foto(photo)/firan(gown).
g	as g in go	gara(home)/gabur(son).
gh	a strong guttered sound	ghosāl(bath).
h	as h in how	ho's(elephant).
j	as j in jug	jaan(life)/jang(war).
k	as k in kind	kaav(crow)/kukil(cuckoo).
kh	as kh in khaki	khand(sugar)/khuda(God).
l	as l in loom	loor(stick)/lakot(small).
m	as m in man	maaz(meat)/mās(hair).
n	a usual nasal sound	noon(salt)/nokār(servant)

nh	a peculiar sound to be pronounced as 'n' in dent	bronh(before).
p	as p in pen	posh(flower)/pitta(father).
r	as r in rail	raath(night)/roon(husband).
s	as s in snake	saruph(snake)/sabaz(green).
sh	as sh in shade	sheen(snow)/shokur(thanks).
t	as t in tall	taar(wire)/taboot(coffin).
th	as th in thin	thazar(height)/thakun(tirenes)
v	as v in view	vaaj(ring)/vechhar(fatness).
y	as y in yellow	yahud(jew)/yetit(here).
z	as z in zoo	zoon(moon)/zalur(spider).

Of the consonants, B, F, H, J, K, L, M, N, P, S, V, Y and Z are pronounced as in English.

Dr. Farooq Bukhari has pointed out that the four particular Kashmiri consonant sounds, not found in English are ch, chh and th. Out of them, ch and chh are characteristic to Kashmiri and not found even in other Indian languages. However, chh and th are found in Hindi, Urdu and other Indian languages as thandi (cold), chhatree (umbrella). As far as ch is concerned it resembles to some extent to Chinese sound 'Ts'. It sounds between 'ch' and 's'. chh is an expired consonant and sounds between 'chh' and 's'. The Society for Kashmiri Language & Arts has given the following examples of these peculiar Kashmiri consonant sounds.

chh	chhaan(carpenter)
ts	tsoor(thief)/tsar(bird).
tsh	tshaavul(goat).
t'h	t'haant'hur(blacksmith).

We have already borrowed much from other languages, such as Hebrew, Latin, Sanskrit, Arabic, Persian, Urdu and English. Such a practice is natural and adnantageous in the case of Kashmiri. In order to enrich it, more and more English, French, Geman, Chinese and Japanese words may be used freely. Ours is a tourist land and the more foreign words are incorporated into Kashmiri, the richer it will become. It is possible that while using English words, we may alter a bit its pronunciation. But it would be preferable to use the English scientific, medical and technical words and terms instead of coining new words and terms from Kashmiri.

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THE KOSHER WINES

The *Kosher* laws regarding wine are the oldest wine-making laws in the world. The *Holy Torah* sets down the laws for what the Children of Israel may or may not eat. As such wine is an essential component as offering in the synagogue or at home on the Sabbath day, the circumcision day, the holi-day or the wedding day. The grape is placed above all other fruits because of the holy wine that is pressed from it. The Jewish religious law accords a special status to wine, which cannot be applied to hard liquor or alcohol.

The *Nilamata Purana*, an ancient Sanskrit work of the 6th century describes the Kashmiris as joyful people living amidst scenes of sylvan beauty. They played, danced and sang to express their joys, to mitigate their pain, and to please their gods. The foods and drinks mentioned are; rice, pulses, all green vegetables, spices, fruits, roots, herbs and meat. Among the drinks, *madya* or the *Kosher* wine is mentioned which was distilled from flowers, fruits and grapes, which are in abundance in the valley. *Soma* is mentioned as a special drink of the gods, because it is an essential component of the Shaivite sacramental services. The Chinese annals of *Han Shu* mention that the inhabitants are skilled at decorative work, engraving and the art of inlay, at building residences, at weaving woollens and at patterned embroidery. They are fond of wine and food.

The Hindu Rajas ruled over Kashmir from 600 AD to 1320 AD. Several historical works of the Hindu period make mention of several distilleries, in the kingdom of Kashmir. The Hindu rulers, the aristocracy, the upper classes of *Brahmans*, *Khsytrias* and the traders took wine as well as alcoholic spirits. Even ladies of high position, mistresses, concubines and the women of upper classes drank wine with meals. For the people in the country, there were many taverns known as *Prapas*. Those who distilled wines for the Rajas and the nobles, obtained superior status in the kingdom.

Even some of their daughters married kings and ruled as queens. The mistresses of the Rajas took wine so that their mouths could become fragrant with fragrance.

The Jewish priests were forbidden to drink wine, when they entered the inner court of the Temple. They were also prohibited to drink wine or strong drink when they had to go into the tabernacle of the congregation. In the same way, the Hindu priests, known as the *Brahmans*, could not drink wine or hard drinks during chanting of the *Bhajans*. But to the Hindu tantrics of Kashmir, *Madra* or wines an essential component, together with *Mutsya* or fish, *Madra* or parched gram and *Maithuna* or sexual union. In the Shiva Shakti rituals, several bowls of Kosher wine are offered and shared by both the male and the female tantric *Sadhakas*. The Kaula Pundits of Kashmir worship the *Bindu* in the *Tri-kona* everyday. As the *Tri-kona* is situated in the organ of a beautiful young woman, they worshipped the actual organ of the damsel. In order to arouse the *Kundalini*, she was propitiated with the *Kosher* wine, meat, sweets and the sacred *Mythuna*. This had been their worship since they settled in the valley after its emergence out of the *Satisara*. As such, the wine of grapes occupied a special place in the performance of the tantric worship. The process of obtaining wine from grapes of Ripar was considered divine by the Kaula Pandits of Kashmir.

Drinking of wine had been very popular with the Hindus of Kashmir. Even the converted Muslims did not leave this habit of drinking. Some among the Muslim Sultans and their Muslim ministers were habitual drinkers. Sultan Hassan Shah (1472-1484) held and patronized drinking parties. However, in the later period of the Sultanate, drinking of wine among Muslims came to an end; due to the preaching's of the *Rishis* and Sufi saints. However, some of the Muslims started the use of *Hashish*, *Bang* and opium, instead of wines and this habit continued till the end of the Dogra period in 1947 AD. These taverns were known as *Takiyas* and many flourished in the capital city of Srinagar.

GUPKAR WINERY

It was Maharaja Ranbir Singh (1857-1885) who for the first time thought of establishing a distillery for making of grape and fruit wine in the Jammu and Kashmir State. He was aware of the abundance of grape vine and fruit trees in the valley, which could be utilized for generating more income. He had tasted the French wines himself, and had become aware of the income the French derived from it. As such, he wanted to obtain the services of some expert distillers from France. He wanted to invite some experts of France, but there was difficulty of the paramount power.

During that period, every Indian State was bound to refer each and every matter, programme and project to the British Governor General of India. However, after through consultations with his advisors, the Maharaja wrote to the Governor General and asked for permission to start a distillery in Kashmir. The permission was granted on 26th September, 1873. Now there was question of experts, which in his opinion could not, but be obtained from France, for his aim was also to compete with the French wines. Though he brought a few distillers from the Punjab, and other parts of India, the Maharaja never felt satisfied with the production of superior wines. As such, it took him seven years to convince the Governor General of India regarding inviting French experts into Kashmir. His request was granted in 1880, and the Maharaja was asked to keep watch on the French nationals, and report on their credentials. The French nationals namely, Irmines, Lally and Louis were appointed to run the distillery at the monthly pay of Rs. 250/- each. Their traveling expenses amounted to Rs. 3496/-.

The central winery was established at Gupkar, on the banks of Dal Lake in Srinagar at a cost of Rs. 1,00,000/-. It consisted of the factory, godowns, and bungalows for the experts, and a vast grape garden. As a distillery needs constant supply of water, a water canal was constructed at a cost of Rs. 1,00,000/- from Pungam, which is on top of a hillock, 3 miles away from Gupkar.

The machinery of the distillery costed Rs. 8937/-. The following machines were purchased for the winery:

1. Distillation machines.
2. Tubs and barrels.
3. Fermentation pots.
4. Weighing scales.
5. Cork fixing machine.
6. Pressing machines.
7. Other accessories.

Specially designed wooden tubs were prepared out of 4,000 wooden planks brought from *Kamraz*. The Maharaja took personal interest in the project. He employed some workers of Murree in the distillery, at Rs. 20/- per month. Besides this, there were nearly 50 Kashmiri workers, who in a very short time learned the whole technique of distilling wines. All the workers were instructed to treat the grape with reverence. Monsieur Louis insured the cleanliness of all workers, and all of them were ordered to wear clean clothes every day. Special techniques were applied for fermentation, boiling, as well as cooling of the wines produced in the Maharajas royal factory at Gupkar. The water used for fermentation was obtained from the Chisma Shahi or the royal spring, discovered by the Mughal emperor Shah Jahan in 1632 AD. This spring is famous all over the world for its purest and coolest mineral water, which gushes out of the lotus basin, made of Kashmiri black marble.

Utmost care was shown during plantation of the vines imported from foreign lands. Safety measures to protect the grapes from insects and birds were taken by the gardeners under instruction of Monsieur Lally. The Maharaja encouraged the vine plantation, and in a few years time, many grape gardens were laid in Kashmir. The whole area from Drugjan to Chisma Shahi in the capital city of Srinagar was brought under vine cultivation. Some vines were imported from France and planted in 16 gardens, notably; Hazori

Bagh, Sammandar Bagh, Hari Singh Bagh, Bagh Dilawar Khan, Bagh Rampur Barzalla and Gulab Bagh in Srinagar. As majority of the gardeners belonged to the Kashmiri Muslim community, they were often reminded by Monsieur Lally that according to the *Holy Torah*, the grape was placed above all other fruits and the *Kosher* wine produced from it was sacramental.

During a period of 2 years, 44,083 vines were planted in Srinagar gardens only, and 50 gardeners were employed to look after these grape gardens. Vines were also imported from Skardu and in a few years, the total number of vines rose to 6,50,798 plants. The total produce of grapes in 1880 and 1881 amounted to nearly 20,980 *Maunds*. Besides this apple, plum and other fruits were also used for the preparation of wines.

In the first year of the establishment of the winery, the total produce of wines amounted to 6,071 bottles and in the next year (1881), it amounted to 5,048 bottles. In later years the produce went on rising.

Six years later in 1886, the total produce went up to 38,213 bottles, in 1887, 35,370 bottles and in 1887, it rose to 40,411 bottles. Mainly white wine, red wine, fruit brandy and grape brandy was produced. The rates were as under:

1.	White wine	Re	1/-	per
bottle.				
2.	Brandy (grapes)	Re	1/-	per
bottle.				
3.	Brandy (fruit)	Re	8/-	per
bottle.				
4.	Gingers	Re	8/-	per
bottle.				

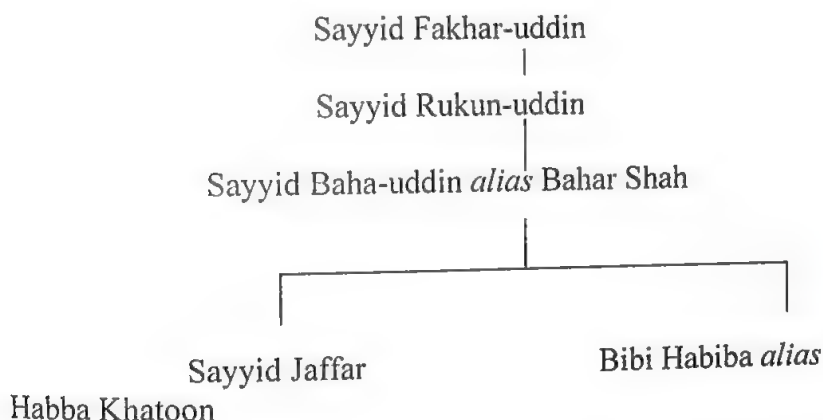
In the first year, the total revenues amounted to nearly Rs. 6,000/=-, but later on it rose to nearly Rs. 40,000 in the year 1887.

NOTES

1. English Records (1868-1921), State Archives, Jammu.
2. Residency Records, State Archives, Jammu.
3. Administrative Report of the Jammu and Kashmir State, 1881.
4. Administrative Report of Jammu and Kashmir State, 1886.
5. Administartive Report of Jammu and Kashmir State, 1887.
6. Jogesh Chander Dutt, *Kings of Kashmira*, 1879.
7. *Nilamata Purana*, trans. Ved Kumari, 1968.

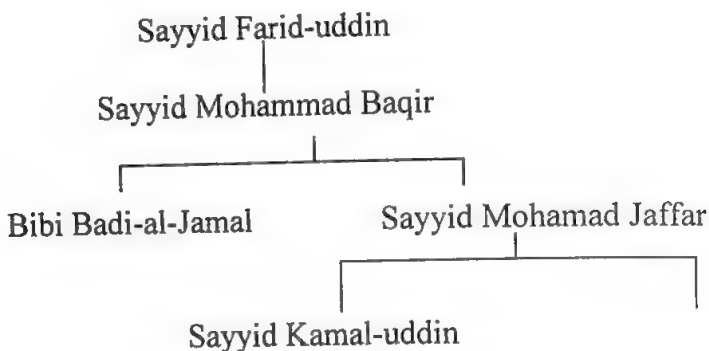
QUEEN HABBA KHATOON

Bibi Habba *alias* Habba Khatoon belonged to a very respectable family of the Sayyids. Her family chart has been traced by a Kashmiri scholar, which is reproduced below for our readers:



Sayyid Fakhar-uddin and his brother, Sayyid Farid-uddin arrived in Kashmir in about 1364 and settled in Jamalata, Srinagar. They had come from Khwarazm in the company of Mir Sayyid Haider al-Kubravi. Sayyid Fakhar-uddin is spoken of as an eminent disciple of Mir Sayyid Ali Hamadani, who made the village of Avantipura, a centre of his missionary activities. He was assisted in his work by his son Sayyid Rukun-uddin. Both of them were well known for their knowledge and piety. The date of Sayyid Fakhar-uddin's demise is not known but he was buried at Niva, Charath, Pulwama, Kashmir.¹

Sayyid Farid-uddin, who was weak in health, settled in the capital city in Jamalata *mohalla*, Srinagar. His family chart is given below:



Mariyam Bibi

BIRTH AND EDUCATION

Mulla Mohammad Hussain *alias* Husam-uddin writes in his work, entitled *Gulistan-i-Kashmir*, that both the Sayyid families at Niva and Jamalata, in their third generation entered into a matrimonial alliance.

Badi-al-Jamal was married to her cousin, Sayyid Baha-uddin *alias* Sayyid Bahar Shah. To them was born a daughter, Bibi Habiba, who was destined to become the queen of Kashmir. At the time of her second marriage, she was titled as Habba Khatoon, by prince Yusuf Shah.

It is interesting to note that the Queen Habba Khatoon informs us about her lineage in these verses:³

Molis nay chum Sayyid-al-Bahroo
Maje nay chum Badi-al-Jamal
Sayyid kor chess por kamaloo
Wathoo lalo niendariyai
Maliin mein arbalb āse
Tohai daram Habba Khatoon nay

(My father's name is Sayyid-al-Bahar; my mother's name is Badi-al-Jamal.)

*"I am a Sayyid girl full of virtues.
Awake! O beloved from thy sleep."*

*"My parents held position of authority; hence my
name was fixed as Habba Khatoon.)"*

At the time of her birth, her parents named her as Habiba, which was later on changed by Yusuf Badshah Gazi at the time of his marriage with her. In fact, it was a title bestowed on her by the prince, and Habba Khatoon, means the Beloved Lady.

Soon after the birth of Habiba, her mother Badi-al-Jamal passed away. As such, she remained in custody of her nurse, who was the wife of *Kokaltash*, Abdi Rather of Chandahar. She learnt recitation of the Holy Quran from the *Mulla* of a local mosque. After that she learnt Persian language and read *Gulistan* and *Bostan*, the famous works of Shaikh Saadi. She also got interested in the Sufi practices of *Fikr* and *Zikr*. A time came when she attained the status of an *Arifa* in the Sufi hierarchy.⁴

She started composing poems in Kashmiri, Shina and Persian. God had bestowed her with a sweet voice and she sang, *Naat-i-Sharif* and songs. Her guardians also put her under an *Ustad* of music, who taught her various *Muqams* and *Rags*.

FIRST MARRIAGE

When grown up, she was married with her cousin, Sayyid Kamal-uddin, who lived in Jamalata, Srinagar. This was an arranged alliance made by the elders to unite the two families. Temporarily both the groom and the bride were totally opposed to each other. Sayyid Kamal-uddin was not highly educated in comparison to Habibi. He was a staunch follower of the *Shariyat* and the *Sunna*, who wanted to live strictly according to the law. In other words, he was primitive and orthodox. Habibi, on the other hand was emotionally and intellectually very high than

her husband. Temporamentally, she was a liberal Muslim brought up under kind, humane and compassionate culture of the Sufis.

The net result was that the marriage between Habibi and Sayyid Kamal-uddin proved a failure. Both started disliking each other. Now, a third person came in between their lives and she was no other person, than Mariam Bibi, the sister of Sayyid Kamal-uddin. Like her brother, she was both communal and orthodox and would not tolerate a Muslim lady interested in poetics and music. Both the ladies started quarrelling with each other, thus adding more fuel to the fire. Ultimately, Habibi obtained divorce from her husband and came back to the home of her guardian in Niva Charath, Pulwama, Kashmir.⁵

MOHAMMAD YUSUF SHAH BADSHAH GAZI

Ali Shah ascended the throne of Kashmir in 1571 under the title of Sultan Zahiruddin Mohammad Ali Shah Badshah Ghazi.

In 1573, the king despatched his forces for subjugation of the kingdom of Kishtwar. Its ruler, Raja Bahadur Singh surrendered and acknowledged Sultan Mohammad Ali Badshah Ghazi as his suzerain and agreed to pay tribute. In token of his obedience, he presented his sister Shankar Devi for marriage with the king's grandson prince Mohammad Yakub. In 1573, another expedition was undertaken against the Raja of Kishtawar, who again surrendered and as a token of his obedience, sent his own daughter for marriage with the king of Kashmir. At the time of marriage, she was given the title of Fatah Khatoon. Sultan Zahir-uddin Mohammad Ali Padshah Ghazi passed away in 1579, and was succeeded by Mohammad Yusuf Padshah Ghazi. Before his ascension, the prince, had married twice. From his first marriage in 1547, he had two sons, namely Yakub and Ibrahim.⁶ After the death of his first wife; he absorbed himself in music and poetics. It was during these gloomy days that he came into contact with a highly cultured, Habiba, who had obtained divorce from Sayyid

Kamal-uddin. How did it happen, will be narrated in subsequent paragraphs.

SECOND MARRIAGE OF BIBI HABIBA

Prince Mohammad Yusuf had heard about the tragic life of Habibi, who was known to the people as a great poet, an accomplished singer and an accredited mystic. His emissaries arranged his first meeting with her. It was a love at first sight for the lonely prince, who felt impressed by her wit and wisdom. Her good looks, sweet voice and charming personality made him a captive of Habibi, and he at once decided to marry her. As she had captivated his heart, he gave her the name of Habba Khatoon or the Lady Love. After marriage, she gave birth to a son, who was named Haider by the prince. When Mohammad Yusuf Padshah Ghazi ascended the throne of Kashmir in 1579, Habba Khatoon became the queen.

HABBA KHATOON

Habba Khatoon was a popular poetess among the Kashmiri because she had patronised the mother tongue at a period when Persian had become the official language of the kingdom. Sultan Mohammad Yusuf Badshah Ghazi, spent much time in the company of his beloved queen hearing her own poetic compositions. Both of them visited several natural scenic spots in the valley of Kashmir, like Gulmarg, Sonamarg, Ahrabal and Achabal. A Kashmiri historian has stated that, it was the Queen Habba Khatoon, who gave the name of Gulmarg to the meadow which was earlier known as Gauri-marg.⁹

MUGHAL INVASION

It is a historical fact that Akbar, the Mughal emperor of India would not tolerate any independent king in Kashmir. He had carved out a vast empire by conquests. Like his counterpart in Delhi, the Kashmiri king had titled himself as Padshah. Akbar,

who had helped Sultan Mohammad Yusuf Padsah Ghazi to regain his throne, would not tolerate any sign of superiority by a ruler of a small kingdom of Kashmir, in comparison to his vast empire, extended from Kabul to Bengal.

In 1585, Akbar deputed a huge army consisting of foot-soldiers and cavalry for the invasion of Kashmir. Since the winter season had set in the Mughal army, which had been on duty in the hot region, could not cope up with the Kashmiri soldiers, were killed many Mughal soldiers. A time came when the Mughal commanders, Raja Bhagwan Dass and Mirza Shah Rukh sued for peace. Sultan Mohammad Yusuf Padshah Ghazi, who was anxious to save his kingdom, decided to submit as per the terms of the treaty entered into with the Mughal envoys, which promised safety to him. It was laid down in the treaty that Sultan would retain his throne but *Khutba* would be read in the name of the Mughal emperor Akbar. It was further agreed that the Kashmiri king would be carried under an escort to the Mughal court and then allowed to return safe after paying homage to the Mughal emperor. In clear violation of the treaty, Mughal emperor Akbar ordered Sultan Mohammad Yusuf Padshah Ghazi to be imprisoned as a political prisoner. Later, after about three years of imprisonment, the Kashmiri king was sent to Bihar and a humble *Jagir* was granted to him for maintainance of his family. The royal prisoner, kept at Jagannath Puri in Bihar, included not only Sultan Mohammad Yusuf Padshah Ghazi but also Sultan Mohammad Yakub Shah Chak and Prince Qasim Khan. As her son, Haider Khan had died earlier, as a political prisoner in custody of Akbar, Queen Habba Khatoon had adopted Qasim Khan as her son.¹⁰

Sultan Mohammad Padshah Ghazi passed away at Jagannath Puri, Orissa on 22 September, 1592. His dead body was carried to Biswak, in Bihar by Sayyid Abul Maali and buried there on 28 December, 1592 AD. It was great shock to the Kashmiri royal family, which included among others, Sultan Mohammad Yakub Shah Chak and Qasim Khan, the adopted son of Habba Khatoon.¹¹

In order to remove Sultan Mohammad Yakub Shah Chak, from the scene, this very Qasim Khan advised Raja Mian Singh to detain him in the fort of Rohtas. Further, he offered a betel leaf mixed with a deadly poison to Sultan Mohammad Yakub Shah. Having chewed the poisonous betel leaf, the poison spread in his body and his face changed to deep blue. He breathed his last in 1001 and he was buried by the side of his father at Biswak in Bihar. According to a local legend, Habba Khatoon also passed away and was buried in the royal graveyard at Biswak, Bihar.¹² But according to the legends and traditions, current in Kashmir, the queen Habba Khatoon breathed her last, far away from her loving husband and is believed to have been buried at Athwajan, near the ancient capital city of Kashmir, known as Pandrethan.

PANGS OF SEPARATION

After the arrest and externment of her husband by the Mughal Emperor Akbar, the Queen Habba Khatoon forsook the world and became a hermitess. She composed her pangs of separation, yearning for her beloved king in these verses:¹³

*The one who dazzles – have you seen that one?
 Upon him look!
 A sleepless stream in search of him I run,
 A restless broke.
 In far off woods, a lonely pine I stood
 Till he appeared,
 My woodcutter, and came to cut the wood.
 His fire I feared,
 Yet though he burn my logs,
 Behold, I shine,
 My ashes wine!*

*Meadows I cover with flowers for you,
Come, my lover of flowers!
Come, let me gather fresh jasmine for you,
Never return these hours!
Lilac have bloomed by the river for you,
Deeply the world is asleep,
Still though, no answer has reached me from you,
Garlands of green I keep.
What if they speak only evil of me?
Who has been able to change destiny?
Come, my lover of flowers!*

#

*Wild, the vagrant yellow rose
Again has bloomed,
Beauty has in all that grows
Rare forms assumed!
Where, O love, your hiding place?
I wander far,
Seeking you among the streams
The dew drops pour.
Jasmine in the forest gleams,
But where your face?
Violets bloom for me to trace
To where you are.*

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NOTES

1. *Gulistan-i-Kashmir* by Mulla Mohammad Hussam alias Hussam-uddin, Persian Manuscript, (1147 AH.) in the collection of Sayyid Maqbool Hussain, Andarkot, Kashmir. See also, Research papers of Dr. Bashir Bashir and Sayyid Anees Kazmi in the Cultural Academy journal, Shiraza (Kashmir), Vol-19, No.4, 1984 and *Shiraza* (Kashmiri), Feb. 1997.

"In 766 A.H. Sayyid Fakar-uddin and his brother Sayyid Farid-uddin arrived into Kashmiri in the company of Mir Sayyid Haider-al-Kubravi. The former is buried in Niva, Cheratn and the later in Jamalata, Srinagar."

2. *Tarikh-i-Kashmir*, Abdul Wahab Shaiq, *Fatuhah-i-Kubraviya* (Persian Manuscript) f.706.
3. Verses in Kashmiri composed by the Queen Habba Khatoon, quoted by Ghulam Rasool Bhatt in *Habba Khatoon* (Urdu). Srinagar, 1999, p.160.
4. Abdul Wahab Shaiq in his *Shahnama-i-Kashmir* writes:

"Sultan Yusuf Shah possessed a world renowned musician in the person of Lady Habiba, who had attained the status of Arifa. She composed sweet songs and the king cherished hearing her poetic compositions."

5. Bashir Bashir, Paper on Habba Khatoon, in *Shiraza* (Kashmiri) Cultural Academy, Vol-19, No.4.
6. As a token of his submission in 1572, the Raja of Kishtawar gave his daughter in marriage to the prince Yakub, the son of the prince Yusuf, who had not yet ascended the throne. As such, the probable date of his marriage with his first wife (the mother of Yakub) could be about 25 years earlier, i.e., 1547 AD.
7. Sultan Mohammad Yusuf Padshah Ghazi, had obtained his throne for the second time, through the support of the Mughal emperor Akbar. In order to prove his loyalty, Sultan

Mohammad Yusuf Padshah Ghazi deputed his third son Haider with rich gifts to Akbar.

8. Pir Ghulam Hassan Khuihami, *Tarikh Kashmir*, Vol-II.

"Habba Khatoon – a name of the beoved, who excelled in singing love songs."

9. Ghulam Mohi-uddin Miskin, *Tarikh-i-Kabir*, Vol-II, G.M.D. Sufi, *Kashir*, Vol-I.
10. *Baharistan-i-Shahi*, trans. Ghulam Mohammad Bhatt, Srinagar (1979), pp. 129-130.
11. Qasim Khan is described as an illegitimate child by the author of *Baharistan-i-Shahi*.
12. *Baharistan-i-Shahi*, trans. Ghulam Mohammad Bhatt, Srinagar, 1997, pp.147-149. Ghulam Rasool Bhatt, *Habba Khatoon* (Urdu), Srinagar, 1999, pp.168-169.
13. Translation by Nilla Cram Cook.

THE RISHI ORDER OF MYSTICISM

‘The valley of the blue forests would become an abode for the meditating Bhikshus.’

Mulasar-vastivada.

According to the Buddhist traditions, Kanishka Kushana (84-116 AD.) held his 4th Buddhist Council in the valley of Kashmir, some time in the first century. For the first time in the history of Buddhism, the freedom of expression was recognised and Kashmir gave to the world, a more progressive type of Buddhism, which is known as the *Mahayana*. The decisions of the Council were engraved on copper plates and deposited in a stone stupa at Kanelvan in Kashmir. Kanishka Kushana offered the valley to the Buddhist brotherhood as a gift. Henceforth, Kashmir became the centre of the *Mahayana* and this progressive Buddhist movement was carried by the Kashmiris to Kabul, Kashgar and Kucha in Central Asia. Kumarajiva and Gunar Varmana carried the new philosophy to China, Korea and finally to Kamakura in Japan. The valley became an abode of the meditating monks, which resulted in the creation of Buddhist mysticism. Buddha declared the Noble Eight Fold Path, which includes the right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. These very moral values became the basis of a new way of life in Kashmir, which is known as the *Silsila-i-Rishian* or the Rishi Order. Buddha had attained enlightenment through his deep communion with the Self. The Rishis by teaching communication with the Self enabled a person to establish communication with life. Even though, the Self is always with us, we have no knowledge of it, nor do we try to communicate with it. The Self is Consciousness and it knows everything that is going on within us. It is for this purpose that the Buddhist monks in Kashmir started the practice of meditating in the forests, by remaining aloof from the multitude. This very tradition was upheld by the Rishis of Kashmir.

During the reign of Samgraama-pida (794 - 801) Vasugupta founded a new school of thought, which is known as the Kashmir Shaivism. The Kashmiri scholars developed a humanistic philosophy of their own, which is quite distinct from Advita Vedanta. They developed the *Trika*, which is a synthesis of all moral and spiritual disciplines. The *Trika* is meant for all human beings without any distinction of caste, creed and sex. It lays emphasis on realizing one's Self and thus recognises the Shiva within. The aspirant is asked to become aware of his own Self, by knowledge and action. This great humanistic philosophy of Kashmir teaches that the earth, the sky and the universe are all, the forms of the Creator and that God permeates in every particle of one's being. It teaches that one should never hate or hurt anyone because one's own self exists in every face. Of all the humanistic achievements of Kashmir, the *Trika* is unquestionably the greatest. It is of worldwide interest, for it is Kashmir's own and in the words of a Kashmiri author: 'like saffron which grows nowhere else except in Kashmir.' It goes to the credit of Nunda Rishi, the great Shaikh Noor-uddin Wali to take this humanistic philosophy, further towards its zenith and develop it into the *Silsila-i-Rishian* or the Rishi Order.

During the Sultanate, Kashmiris evolved a new humanistic philosophy known as the Rishi order. It was founded by the great patron saint of Kashmir, Sheikh Noor-ud-din Wali. He played an important role as a preacher of love, justice, social reform and peace. These Rishis, who belonged to various faiths, were the harbingers of secularism, global brotherhood and peace and it is due to them that Kashmiris have remained tolerant in their outlook and behavior throughout the centuries.

Between the 8th and 13th century, Central Asia, Iran and Arabia witnessed a mystic movement, known as Sufism. During this very period, Shaivist philosophy, or the *Trika* was popular in Kashmir. After the 4th Buddhist Council held in Kashmir during the reign of Kanishka, progressive Buddhism, in the shape of *Mahayana* influenced Central Asia, Afghanistan, China and Korea.

During the 8th century, Kashmir introduced a new philosophy of the *Trika*, which influenced Central Asia.

All these mystic movements aimed at the same thing that is the purification of the heart and attainment of bliss. The *Silsila-i-Rishian* or Rishi order was a meeting ground for the aforementioned movements and is indigenous to Kashmir. The standard bearer of this order is Shaikh Noor-ud-din Wali, *alias* Nunda Rishi. He is the patron saint of Kashmir. Some call him *Shahjanunda*, while his other names are *Alamdar-i-Kashmir* and *Shaikh-ul-Alam or the Standard Bearer of Kashmir and 'The Master of the World'*.

Shaikh Noor-ud-din Wali taught the philosophy of humanism. It meant fear of God, love for mankind, sympathy for the poor and service to fellow human beings. He founded a philosophy, which is an admixture of the Sufi thought and the Shaiva thought. This composite philosophy has been the hallmark of the Kashmiris for centuries now. The great Rishis of Kashmir had a quest for peace and harmony and worked towards the attainment of the same. Shaikh Noor-ud-din Wali was the creator of the new humanistic thought. He not only expressed the spiritual equality of man but preached and practiced what was best and noble for human beings. He did not only teach spiritual equality of man but desired to extend it to the economic and social life also. He desired every one to be the votary of the unity of man. He loved all and respected all faiths. In his teachings, he did not use the terminology of a particular faith.

True love and intense devotion to God, forms the basis of Shaikh Noor-ud-din Wali's sayings: Devotion means complete and exclusive absorption in God and indifference to all, except Him. He advocates the suppression of all other preoccupations and the abandonment of worldly cares. The lover, according to him, is one who cares neither for spiritual nor for fleshy pleasures, but only for the contemplation of the beloved. He strongly emphasizes that mankind must depend only on God: One must trust in God, and

recognize that no human endeavor can succeed without Him. He says:

*There is one God,
But with a hundred names.
There is not a single blade of grass,
Which does not worship Him.
First I became certain that there is no god but God,
Then I made myself (acquainted) with divine revelation.
First I forgot myself and yearned after God,
Then I reached La-makan.
When I was able to recognise my own Self,
I was able to recognise God;
Both loss and gain became identical to me,
The distinction between life and death disappeared.*

The Rishi Order established by Sheikh Noor-ud-din Wali is a simple code for leading a balanced spiritual and social life. It desires of a man to lead a contended, simple and purposeful life. Its followers abstain from orthodox dogmas and ceremonies. The Rishis preached universal love, abstinence from worldly things and showed a simple way of life, which could lead to the realisation of God. They did not isolate themselves from the masses but played the role of social reformers. They raised their voice even against oppression and exerted the rulers to rule with justice and were sometimes imprisoned. *Silsila-i-Rishian* or the Rishi Order of Kashmir is perhaps, a great contribution to world thought.

The valley of Kashmir is the Land of Rishis. The word Rishi means supreme excellence and denotes the ultimate place of peace for mankind. Shaikh Noor-uddin Wali, mentions the earlier Rishis in these verses:

*The Alpha of the Rishis is Ahmad Rishi,
 The Second Rishi is Owais,
 The Third is Zulka Rishi,
 The Forth is Palas Rishi,
 The Fifth is Rama Rishi,
 The Sixth is Miran Rishi,
 I am the Seventh, but what is my name!*

Shaikh Noor-uddin Wali, the preceptor of all Rishis in Kashmir had deep communion with God. Baba Dawood Khaki in his *Rishi Nama* says that "the Shaikh was a man with intuition, had spiritual powers and had a fine mood of speech. He was like Uwais, leading a retired and solitary life. He had given up eating flesh, onions, milk and honey for many years. He was one of those who continually fast."

Shaikh Noor-uddin had four chief disciples, Baba Nasr, Baba Bam, Baba Zain and Baba LATif, who spread his message of peace, love and brotherhood throughout the valley. Abul Fazl, the court historian in the Mughal Muslim mystics called Rishis in Kashmir. He writes:

"By great good fortune, I met the aint and the old sore of the divine longing opened afresh. Though, I did not know the Kashmiri language, yet I gathered much edification through an interpreter, and a new vision dawned on me."

Jahangir, the Mughal emperor of India (1605-1627) makes mention of about 2,000 Rishis, living in Kashmir during his reign. In his *Tuzuk-i-Jahangir*, he writes:

"Even though they have not studied religion or learning of any sort, they lead a life of simplicity and are without any pretence. They do not abuse anyone, do not eat flesh and do not marry. They are not desirous of advantage from anyone. They always plant fruit tres in the field, so that others may benefit by eating fruits."

While elaborating the ain tenents of the Rishiyat, Baba Kamal I his *Noor Nama* says that the Rishis are not attached to their children or wives. They abstain from inflicting any pain on anyone and never kill any animal or liing being. Even they never trample any green field. They like to live in seclusion and solitude, as per the tradition of the Hindus in Kashmir. They absorb themselves in meditation and prayers in solitude. While totally abstaining from meat eating, they feel satisfied by observing weekly fasts. In order to awaken depths of their own being they suppress the rise of evil states of mind, and perfecting spiritual states of mind.

The Rishis have plated an important role on promoting social reform and inter-communal harmony in Kashmir during the Sultanate period. They have even stood against tyrants. One such instance is about Shaikh Noor-uddin Wali, who according to Jonaraja, who took side of the Kashmiri Pandits during the reign of Sultan Ali Shah (1413-1419). This great patron sainf of Kashmir was charged with sedition and his freedom of movement was curtained by Suha Bhatta.

It needs to be pinted out that Shaikh Noor-uddin wali received his initil imspiration into mysticism at th hands of a great lady yogini, Laleshwari, who is known now as Lalla Ded. Being a Tantric Yoini, she had attained oneness with the conjoint forms of Shiva nd Shakti.

Having pierced through the Sri-Chakra or the six centres of psychis energy, Lalla had succeded in rousing the Kundalini and thus attained occult powers. Jonaraja records an incident, when she blessed the roaming prince with future kingdom of Kashmir. According to another legend, she is said to have fed the infant Nunada Reshi, impling that she passed on her spiritual attainments to Shaikh Noor-uddin wali, even form his birth. The saint has himself decalred Lalla Ded as his mentor in his verses:

"That Lalla of Padmanpur, who had drunk nectar, was the Avatar and Yogini. O God, bestow the same spiritual status on me."

It is evident that the Rishi Order in Kashmir began with the blessings of Lalla Ded – a Lady Yogini. It is due to this reason that we find many lady saints and Rishis in Kashmir. The first femal Rishi, who becam the foremost disciple of Shaikh Noor-uddin Wali was Shinga Bibi *alias* YAvan-Machhi. She was singer and a dancer, who had come to disturb the *Samadhi* of Nunda Rishi, but had failed to entice him thorug her beauty and charm. Later she abandoned the life of sin and attained sainthood by hr piety.

There are several other female Rishis in the *Silsila-i-Rishian* and prominent among them are: Shama Bibi, Behat Bibi, Dihat Bibi, Datta Bibi, Silla Bibi and Shanga Bibi, who was a disciple of Baba Shakoor-uddin.

The *Ain-i-Akbari* mentions the Kashmiri Rishis as the most respectable people of the country, who are doubtless the true worshippers of God. *"They revile not any other sect and ask nothing of anyone. They plant the roads with fruit trees to furnish the traveller with refreshments. They abstain from flesh and have no intercourse with the other sex."*

NOTES

1. Baba Dood Khaki, *Rishi Nama (Persian)* 994 A.H.
2. Baba Nasib-uddin Ghazi, *Noor Nama (Persian)*, 1046 A.H.
3. Baha-uddin MATto, *Rishi Nama (Persian)* 1223 A.H.
4. Baba Kamal, *Noor Nama (Persian)*, 1251 A.H.
5. Jonaraja, *Rajatarangini*, trans.Srikanth Koul, 1967.
6. Hassnain, *Buddhist Kashmir*, 1970.

IMPERIAL KASHMIR

We are informed by the Chinese sources that the Kashmiris are very skillful at decorative work. They are good builders and know the art of weaving woollens. They also know the art of embroidery and are fond of wine and food. This shows that the Kashmiris were very prosperous between 125 BC. and 23 AD. Besides, this most valuable and rare history of the Han dynasty, which has been now translated into English, tells us that *"there are many households, individuals and persons able to bear arms and it is a large state"*. This shows that the Kashmiris of that age were very brave and in each household there were individuals who could use arms. We are further informed by this very rare and old history that some rulers of the Han dynasty deputed their envoys to Kashmir with gifts but they were killed by the Kashmiris.

It may be mentioned that prior to the advent of Kanishka, Kashmir was ruled over by the Indo-Scythians and Indo-Bactrian rulers. Most of these people had Greek blood in their veins. One of the famous Kashmiri rulers, who patronised Buddhism was Menandrou and he was the Greek king of Northwestern India. Then came the Kushanas, who were foreigners. Military exploits of the Kashmiris during the period of the Kushanas have been dealt with earlier. It will suffice to say that prior to advent of the Kushanas, the Kashmiris were termed as "people who bore arms." It has been pointed out earlier that during the rule of the Sultans, the two Tibets were under Kashmir. In Central Asia, Kashgar, which is at a distance of one month's march from Gilgit, acknowledged the political supremacy of the Sultanate. Jonaraja informs us that even Sind formed a part of the Kashmir kingdom, during the reign of Sultan Zain-ul-Abidin, who had placed this province under the governor-ship of his nephew. It was during this period that the tribal chiefs of Rajouri, Karnah, Poonch, Kishtwar, Pakhli, Hazara and frontier regions acknowledged the suzerainty of the Kashmir Sultanate. Haider Milk has mentioned that even the

Rajas of Jammu paid homage to Budshah and Jammu was a dependency of Kashmir.

It was during the rule of Sultan Hassan (1475-1484) that his general, Tazi Bhatt advanced towards Rajouri, which had been invaded by Tatar Khan of Punjab. Having cleared Rajouri of the invaders, Tazi Butt proceeded further towards Jammu, whose Raja Ajai Dev had sought protection of the Sultan. The invading army was routed at Jammu but re-assembled at Sialkot. The Kashmiri soldiers continued their onslaughts further and ravaged Sialkot by burning it. Sialkot was a principality of the Khokhars at that time. Even though both sides lost heavily, the Kashmiris were victorious. They not only vanquished the soldiers of Tatar Khan but also took many Khokhars as prisoners to Kashmir. Tazi Bhatt was a great soldier, who brought great military glory to Kashmir. One of the famous Kashmiri poets has said:

*"Let thunder rumble;
Let there be an earthquake;
Let there be born another Tazi Bhatt."*

In order to create inferiority complex among the Kashmiris, these alien masters hurled abuses on them. This was done deliberately and with a definite purpose. The Kashmiris were looked down upon with suspicion by their alien masters. They were crushed and humbled and a time came when they felt helpless and reconciled them to fate. All their past glory was forgotten and complexes emerged among them. They forgot that a few centuries ago, the Kashmiris were considered brave soldiers. In a speech, Pandit Parmeshwar Nath Kaul says:

Only a few among us would be aware of the fact that a few centuries back, the Kashmiris were considered soldiers of superior category. They not only extended the boundaries of Kashmir but also ruled over Sind. Not only did they subdue a large chunk of territory of Afghanistan, but entered into the middle of India also. It is evident from the

archaeological remains of the past. The Kashmiri forces were so invincible that Mahmood of Gazna, who had brought havoc to India, was defeated by them. It is our misfortune that the records of our past glory have been kept hidden from us.

*Es qoom kay farzand hain naqabil-i-afwaj;
Jes qoom say bagha tha Mahmood ka risala;
Es qoom ko ab tukra zamin ka nahin milta;
Jo qoom liya karti thi mulkoon ka qabala.*

(The sons of this nation are considered unfit for army, which nation had defeated the cavalry of Mahmood of Gazna. This nation does not get a tract of land, which used to conquer countries.)

During the rule of the Dogra Maharajas, the Kashmiris were not allowed to keep any arms in their houses. They could not even keep a 6 inch knife. What a pity when we compare our lot with a 15th century incident, related below:

In 1487, Mohamad Shah, a minor of 7 years ascended the throne of the kingdom of Kashmir. On the day of his accession, his ministers brought presents and gifts for him in the shape of gold, jewels and other valuable articles. It did not attract his attention except a sword, which he held in his hand and waved in the air. This single example shows the inborn military spirit of the Kashmiris. Sultan Mohamad Shah spent his whole life in subduing unruly elements in the Sultanate. It was during his reign that the Mughal emperor Baber deputed his forces for the conquest of Kashmir. The Mughal army reached Noushera, when Kaji Chak faced the invaders. Despite the fact that he was not on good terms with the king, he did not tolerate a foreigner to subjugate Kashmir. As such, he, at the head of a small force, attacked the Mughal army at night. The Mughals got bewildered and scattered themselves. Leaving their generals, the Mughal soldiers ran away in all directions.

Baber, who had established himself at Delhi, as the Emperor of India, felt humiliated at the defeat of the Mughals. He deputed Sheikh Ali Beg as the commander of the Mughal army, for another invasion on Kashmir. In accordance with the practice of the period, a tower was raised by the Kashmiris, from the heads of the fallen Mughal soldiers, at Hirapur. The invaders were well equipped and consisted of 20,000 soldiers. The Mughals were stopped by the Kashmiris at the borders but were defeated. Some of their able commanders like Masihi Chak, Sarhang Chak, Tazi Chak were killed. The Sultan of Kashmir was made to acknowledge the suzerainty of the Mughals, who soon left for Delhi. At their departure, the Kashmiris again declared their independence.

The Kashmiris had not even recovered from the previous attack, when a fierce misery fell on them, in the shape of an attack by Mirza Haider Dughlat of Kashgar. It was a sudden and an unexpected attack, when the conspiracies of the nobles had rendered the Sultanate weak and in disorder. The invaders which consisted of 7,000 cavalry and 14,000 foot soldiers, brought loot, arson and fire on the Kashmiris. Thousands of men, women and children were made captives by him. He confiscated the belongings, wealth and articles of the Kashmiris and thus starved them. Every one tried to run away towards forests but most of the Kashmiris were hunted down by soldiers. Some Kashmiri nobles collected their armies and attacked the invader but were defeated. After that, it was a general massacre of the Kashmiris who were destroyed and ground down by Haider Dughlat. After their defeat, the Kashmiris started guerrilla warfare and inflicted heavy losses on the Mughals. After a truce, in which, Sultan of Kashmir agreed to consider himself an appendage of the Emperor of Delhi, Mirza Haider returned to Kashgar. Some of the nobles, who had lost power, including Malik Abdul Magray, Regi Chak and Haji Banday waited upon the Mughal Emperor, Humayun at Lahore. These traitors incited the Mughals to invade Kashmir. And Humayun was himself being pursued by Sher Shah. Mirza Haider

Dughlat, agreed to attack Kashmir, Accordingly, all the above invaded Kashmir and portioned it among themselves.

Thus Kashmir was ruined by its own traitors. Despite these disadvantages, the Kashmiris again united and attacked the palaces of Mirza Haider Daghlat at Anderkot. After burning his seat of government, they imprisoned his family members and deported them to Kashgar. The Mughal army burned down the palaces of Sultan Zain-ul-Abidin at Zainagir, but the Kashmiris pursued Mirza Haider and killed him along with his few followers. Thus came to an end the life of an adventurer who had inflicted many miseries on the Kashmiris. In order to give a warning to the Mughals and making them desist from further invasions on Kashmir, a tower of the heads of the Mughal soldiers, killed at Hirapur, was raised like the tower at Hanzivira.

Akbar deputed a well equipped army to conquer Kashmir, under Mirza Shah Rukh, Shah Quli and Bhagwan Dass. Mohammad Yusuf Shah, the then Sultan of Kashmir decided to welcome the Mughals but his Kashmiri generals advised him to face the invaders. But the Sultan, being timid, left his people and proceeded to pay homage to the Mughal Emperor. Instead of fighting the invaders, the Sultan of Kashmir went over to enemy camp. He had been lured into submission by Bhagwan Dass. At that time Prince Yuqub came forward to denounce the action of his father, assumed the reins of government and decided to overthrow the enemies. He was declared the Sultan of Kashmir and the Kashmiri army started offensive against the Mughals. It fought desperately and captured nearly 3000 Mughal soldiers. Bhagwan Dass begged for peace and returned to Delhi with his remnant forces.

Akbar sent another force under Mir Qasim for the subjugation of Kashmir. This army consisted of 40,000 horses, 20,000 foot soldiers, besides other regiments. Due to the connivance of some of the Kashmiri nobles and elders, the invaders had a smooth sail and reached the boundaries of the

Kashmir Sultanate. They purchased the guardians of the passes with wealth and crossed the mountains at Shopian. Yaqub marched towards Hirapur to face the enemy, but his nobles and other landlords had already betrayed him.

In the wake of Mughal invasion, the Kashmiri nobles fought among themselves and partitioned the kingdom. The Kashmiri forces fought under the command of Qasim Nayak, Zaffar Nayak Mohammad Chak and sacrificed themselves for the independence of the Sultanate. After their death, the great son Muali came forward to rally the Kashmiris. They could not withstand the forces of the Mughals. Sultan Mohammad Yaqub Shah fled away to Kishtwar. Having killed many Kashmiris, the Mughals reached Srinagar in October, 1586. Like every conqueror, they first strengthened their position and then started to show their inner wrath against the Kashmiris. Day after day, they started inflicting every kind of punishment on the Kashmiris, whom they termed as animals. Rape, arson, looting and destruction became the order of the day. The Mughal soldiers brought havoc to the properties of the residents. All those, who bore their Chak surnames, were hunted down one by one throughout the valley, and to save themselves they changed their surnames from Chak to Shah. Even the traitor, Haider Chak, who had guided the Mughals into Kashmir, was imprisoned by his master, Mir Qasim, the Mughal commander.

Sultan Mohammad Yakub Shah, who had fled to Kishtwar, came with a reinforced army to attack the Mughal occupation army. When this news reached Srinagar, the Kashmiris again rose against the Mughals. They set fire to the palace of the Mughal Governor, Mir Qasim who had shut himself as a jackal. *"They also set fire to various Mughal camps in and around the city and fought like infuriated tigers"*. After killing Haider Chak, the traitor, Mir Qasim, purchased Alamsher Magray to his side. Thus ended the resistance of the Kashmiris and Sultan Mohammad Yaqub Shah fled to his hide out in Kishtwar. Thus, the second attempt of the Kashmiris to regain power failed. But, in the meantime other

Kashmiri remnants continued the struggle. They overtook the Mughals by surprise, who fled in all directions. In spite of the superiority of the Mughal forces by way of men and material, the small but patriotic Kashmiri forces were able to annihilate the Mughals. Sultan Mohammad Yaqub Shah was invited to be the Sultan of Kashmir. He not only pardoned the nobles, who had deserted him, but gave them honored positions in his army. The Mughals led another attack on the Kashmiri forces, which were scattered through out the valley. This was the third time when the Kashmiris failed to regain power and Sultan Mohammad Yaqub again fled to Kishtwar. After some time, he again collected the remains of the Kashmiri forces and marched through Sopore. The Mughals were routed and massacred by the Kashmiris. He then reached Srinagar and appeared on the top of Takhat-i-Sulaiman hill. The Mughals led an attack on the Kashmiris from two sides: Pandrethan and Gupkar. Sultan Mohammad Yaqub and Shams had to flee but combined their forces at Zainakot. They encamped themselves in the heart of the city of Srinagar. Hearing this, the Mughal Emperor, Akbar deputed reinforcements. The Kashmiri nobles fought among themselves and could not unite against their common enemy. Sultan Mohammad Yaqub Shah retired to Kishtwar, never to return again. Thus came to end the independence of Kashmir in 1588, when Sultan Mohammad Yaqub Shah passed away with the words *Kasheer* on his lips.

Sultan Mohammad of Gaznah i said to invade India seventeen times. He invaded Kashmir twice, in 1014 and 1021 but failed to reduce it. He had to suffer his second defeat in India and had to return without having removed the stigma from his face. He returned to Gaznah as a frustrated man never to repeat his invasion again. It goes to the credit of the Kashmiris that they made him to eat the humble pie. It is for this reason that Manouchi speaks of the Kashmiris as "very brave in war". Maouchi was also aware that the invading Mughal forces had suffered at the hands of the Kashmiris.

One of the great Kashmiri kings, Sultan Shihabuddin (1354-1373) is recorded in histories to have

conquered Tibet, Sind, Kabul, Kashgar and Badakshan. Prior to him, it was Lalitaditya (699-736), who is recorded in histories to have conquered Kangra, Tibet, Punjab, Kabul and Kavary. The annals of the Tang dynasty mention him by the name of Mu-to-pi who sent his ambassador to the Chinese court. He has rightly described as the first builder of Greater Imperial Kashmir.

HAZRAT BULBUL SHAH QALANDAR

Prince Rinchena is known as Lha Chen Gyalbu Rinchena in the Ladakhi chronicles. His father Lha Chen Nagorub of Ladakh (1300-1325) made him his heir-apparent in lifetime. The prince was married with a princess from Kharmang, and she bore him a son, who later came to be known as Lha Chen Shesrab. After this marriage, the nobles of Kharmang hatched a conspiracy against the king of Ladakh and succeeded in annihilating Lha Chen Nagorub. This tragedy had a great effect on Lha Chen Gyalbu Rinchena, who fled away towards Kashmir from the capital of Ladakh, leaving his wife and his son there.¹ At the time of his flight, he was accompanied by his courtiers, soldiers and a large number of followers. Having reached Dras, he crossed over the Zoji-la pass and reached Sonamarg. Since ancient times, this route was a connecting link between Kashmir and Ladakh. Having occupied the fort of Gagangir in the Lar valley, he settled there as a refugee. This fort belonged to Ramchandra, the chief minister of the Kashmiri king, who was but eager to obtain support of foreign princes. At the instance of the king, he sent his emissaries to the Ladakhi prince and sought his friendship. In this way, Lha Chen Gyalbu Rinchena, not only got shelter but employment also. He joined the group of those nobles, who belonged to the royal court. Having succeeded in obtaining royal patronage, Lha Chen Gyalbu Rinchena brought the locality of Nilasar in Lar also under his control. Thus from a refugee, he raised to the position of a feudal lord, through the efforts of Ramchandra.²

MONGOL INVASION

In 1320 Zulchu or Zulju, a general of the Mongol king of Khwarizm invaded Kashmir along with a huge army consisting of 70,000 cavalry men and foot soldiers. These Mongol invaders entered the valley by the Baramulla pass. According to Jonaraja, Zulchu came just as a lion comes into a deer's den. This invasion was not a mere episode in the history of Kashmir, but the most

important event, which produced far-reaching consequences. The king Suhadeva and his government got paralyzed with fear. The Mongols marched towards the capital of the kingdom in a systematic way. They resorted to loot, arson and rape. Their main aim was to carry out the wholesale destruction of Kashmir. At this critical juncture of history, the king Suhadeva and his ministers escaped towards Kishtawar for personal safety leaving the Kashmiris to the mercy of God. Ramchandra, who had shut himself in the fort at Lar, thought himself the rightful claimant to the throne of Kashmir. He proclaimed himself as the new king in place of Suhadeva, who had fled away from the country.³

At that very time, the Abhisaras clan rose to fish in the troubled waters. This tribe is also known as Khasha, which had brought Rajauri under its influence and ruled over it as a subject state under the king of Kashmir. The self-imposed king, Ramchandra, took measures to repulse the Abhisaras. He deputed Lha Chen Gyalbu Rinchena with a substantial army to repulse the raiders, who had reached in the outskirts of the capital. It goes to the credit of Lha Chen Gyalbu Rinchena that he succeeded in driving out the Abhisaras. Whatever treasures he obtained from this war, he sent these to Ramchandra, who was staying in the fort at Andarkot at that time. Instead of thanking and honoring Lha Chen Gyalbu Rinchena for getting rid of the raiders and saving Kashmir, Ramchandra became apprehensive of the raising power of Lha Chen Gyalbu Rinchena. While the masses praised Lha Chen Gyalbu Rinchena for his valor, the king considered him as a thorn- in his rib. He now contrived to annihilate Lha Chen Gyalbu Rinchena whom he considered as his rival.⁴

In the meanwhile, Suhadeva, who had received news about the destruction of Zulchu and defeat of the Abhisaras, came back from Kishtawar, to occupy the throne. He fought against Lha Chen Gyalbu Rinchena but failed. Having seized with fear, he again fled to Pramandala. According to Jonaraja, his reign came to an end after nineteen years, three months and twenty-five days.

ACCESSION

Lha Chen Gyalbu Rinchena elevated himself to the status of a sovereign in 1320. Ramchandra, who had proclaimed himself as the king earlier, tried to hinder the new king towards occupying the capital. In order to eliminate Ramchandra from the scene, Rinchena laid a siege on the fort at Lar. In the ensuing battle, Ramchandra was killed and his family made captives.

However, Lha Chen Gyalbu Rinchena exhibited magnanimity in appointing Ravachandra, the eldest son of Ramchandra, as his counsellor. He granted the principality of Lar to him and made him overlord of the hilly regions of Gurais and Dras. Further, at his coronation, he got himself married with Kota Devi, the daughter of his fallen enemy. She was granted the title of *Rani* or queen, and henceforth was to be called Kota Rani instead of Kota Devi. Her brother was given the title of Raina and given authority over the hilly regions of the kingdom.⁵

RINCHENA AND DEVASWAMI

Despite the fact that Jonaraja gives the title of *Suratrana* or Sultan to Lha Chen Gyalbu Rinchena, he is silent about the religious beliefs of the new king. He briefly mentions the name of Devaswami, who had refused to admit Lha Chen Gyalbu Rinchena into the Siva faith because of the king having been born in a Buddhist family. He writes that, in the beginning Lha Chen Gyalbu Rinchena was not a strict follower of any religion. But he administered justice according to the best principles of all religions. At the time of his ascension to the throne, there were a few Muslim pockets in his kingdom, but most of them were ignorant about the tenets of Islam. The majority of his subjects were Hindus and Buddhists. Besides them, there were some followers of other faiths like Mithraism and Judaism also but these constituted a fraction of the population.

Lha Chen Gyalbu Rinchena being a non-Kashmiri, wanted to obtain support of a vast number of people and this could be no

other than the Shaivites of Kashmir. He was a Buddhist by faith but the number of Buddhists was not very significant in the valley. As such, he approached Devaswami, the head of the Brahmanas and asked for admittance into their fold. His plea was rejected due to the reason that in the Hindu caste system none can be admitted into the high caste of the Brahmanas, despite all qualities. They would not admit him into the next caste of Khastriyas, for he was a Buddhist by birth. He could not be taken into the third caste of Vaishyas, as he was not a trader. Thus, only the last class of untouchables – the Shudras, was available for him, and Lha Chen Gyalbu Rinchena – as a prince of Ladakh would surely reject, with contempt. It is clear that when his request for admission into the Hindu fold was rejected by the Brahmanas, headed by Devaswami, he decided to settle the issue by a sight-oracle.⁶

HAZRAT BULBUL SHAH QALANDAR

The contemporary chronicler, Jonaraja is silent about the religion, which Lha Chen Gyalbu Rinchena finally adopted. However, the author of the *Baharistan-i-Shahi*, which the first ever available source on the issue, has provided full information regarding this conversion. According to him, when Lha Chen Gyalbu Rinchena started making enquires to adopt the right path, he decided that he would embrace the religion of the first man he would meet after coming out of his palace. Next morning he came out of his palace and saw a *Dervish* offering *Nimaz* with full devotion. The king ordered his councilors to invite the *Dervish* to his palace and asked for interpreters for audience. When enquired, the *Dervish* told him that his name was Bulbul Qalandar and his religion was Islam. He then mentioned to him some of the miracles performed by the Holy Prophet and the virtues and superior qualities of Ali, the Imam. The author of the *Baharistan-i-Shahi* further comments as under:

Rinchena's heart had previously been blackened by the false beliefs. Now he subjected himself to the Shariah of Mustafa, and the right principles of the Tarikah of

*Murtaza, and embraced Islamic religion with sincerity and conviction. He gave up once for all, the false and corrupt religions.*⁷

Hazrat Bulbul Shah Qalandar is one of the most celebrated Sufi saints of Kashmir, who ushered a religious evolution in Kashmir, by conquering the heart of the ruler as well as his subjects.

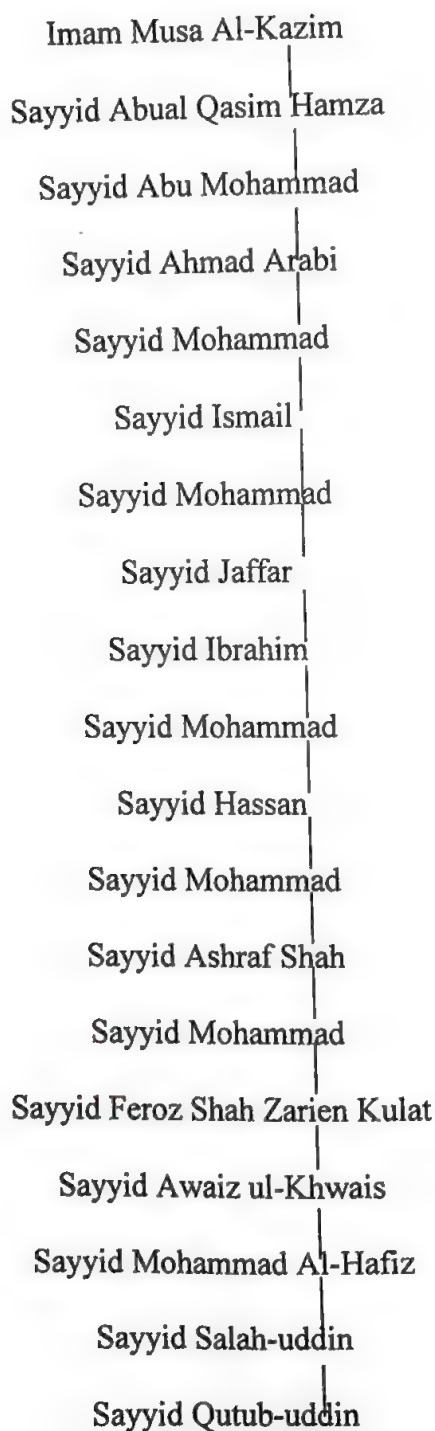
NAME AND ANCESTRY

Hazrat Bulbul Shah Qalandar has been given several names and titles by the Kashmiri authors. While Jonaraja is mum about the name of the *Dervish*, the author of *Baharistan-i-Shahi* mentions that when asked, the saint told the king that his name was Bulbul Qalandar and he was a Muslim. Mohammad Azam in his *Tarikh-i-Kashmir* has mentioned him as Baba Bulbul Shah. While Rafi-uddin in his *Nawadir-ul-Akhbar* calls him Sayyid Sharaf-uddin. Baba Dawood Mishkati in his *Asrar-ul-Abrar* mentions him as Hazrat Baba Bilal in these verses:

*He that in the way of the Lord, shines as moon and
crescent,
Surely is Bulbul in the garden of purity.
He that planted the tree of religion in Kashmir,
Is Sheikh and Murshid Hazrat Baba Bilal.*

Pir Ghulam Hassan Khuihami in his *Tarikh-i-Kashmir* asserts that his real name was Sayyid Sharaf-uddin. Some writers called him Sayyid Sharaf-uddin Abdur Rehman Turkistan! However in Kashmir, he is known popularly as Bulbul Shah.⁸

Hazrat Bulbul Shah was a descendant of Hazrat Imam Moosa Kazim, the 7th Imam. His table of genealogy as given in the *Shajra-tul-Taiba* is given below:⁹



|
 Sayyid Salah
 |
 Sayyid Ameen-uddin Jabriel
 |
 Sayyid Sharif-uddin alias Bulbul Shah

There is a controversy as to which *Silsila* of the Sufis he belonged. Copying earlier sources, Baba Dawood Mishkati in his *Asrar-al-Abrar*, while naming him as Sayyid Abdul Rehman, asserts that he was a direct disciple of Shaikh Shihab-uddin Suhrawardi (1144-1234), the successor of the founder of the Suhrawari Order. This view is incorrect according to Mohammad Azam because there is a gap of 93 years between the appearances of Hazrat Bulbul Shah in Kashmir 725 AH. (1320 AD.), and the death of the Shaikh Shihabuddin Suhrawardi in 634 AH. (1234 AD.).¹⁰ Another historian, Haji Ghulam Mohiuddin Miskin is of the opinion that Hazrat Bulbul Shah Qalandar was a disciple of Mulla Ahmad Alama, who accompanied Bulbul Shah.¹¹ This seems incorrect because Mulla Ahmad served as the Chief Justice in the reign of Sultan Shamas-uddin Shahmiri (740-743 AH.). We know that Hazrat Bulbul Shah after his arrival in Kashmir, passed away in 727 AH. (1327 AD.), long before the advent of Mullah Ahmad.

It has also come to our knowledge that Sayyid Safi-uddin Ishaq, who was Sayyid Sharaf-uddin's brother, founded his own Sufi *Silsila*, which is known as the Saifi Sufi Order. His tomb exists in Ardabil in Azarbayjan, Iran. It is most probable that Hazrat Bulbul Shah Qalandar belonged to the Sufi Order established by his brother.¹²

BLENDING OF CULTURES

Adaptation of Islam as his religion by Lha Chen Gyalbu Rinchena is a turning point in the history of Kashmir. It shows that

Islam was brought to Kashmir by a Buddhist king, who became the first Muslim ruler of Kashmir. Following his example, his queen Kota Rani, his councilors, including Ravachandra, his Ladakhi Buddhist retainers and bodyguards, his Kashmiri nobles and officers of the government adopted Islam at the hands of Hazrat Bulbul Shah Qalandar. It is also recorded in historical works that following example of their sovereign, many among the low caste Hindus such as the *Shudras* and the *Vaishahs* embraced Islam to liberate themselves from the shackles of the Brahmanical system. Even though, some believe that Lha Chen Gyalbu Rinchena's conversion to Islam was promoted by political reasons, yet majority of the scholars believe that there was no compulsion in his conversion to Islam. Aurel Stein in his translation of the *Rajatarangini* says that Islam made its way into the valley not by forcible conquest but by gradual conversion.¹³

This was a unique and a silent revolution, in which a mass of people along with their ruler changed religion in a most peaceful way. It was mixing and blending of three cultures; Buddhist, Shaivist and Islam into one culture, known now as *Kashmiriat*.¹⁴

BULBUL LANKAR

Jonaraja, the contemporary historian of the period gives the title of *Suratrana* to Lha Chen Gyalbu Rinchena, which is equivalent to a *Sultan* in Persian terminology. After his conversion, his mentor gave the king the title of *Shaha*. Thus, he came to be known as Sultan Rinchena Shah, the first Muslim king of Kashmir.¹⁵

The king got constructed a *Khankah* or a cloister for his spiritual mentor, Hazrat Bulbul Shah Qalandar, near his palace in Srinagar. For maintenance of the *Dervishes* and mendicants, the Sultan got constructed quarters, where free food was served to them. The locality in which this Khanqah-i-Bulbul Shah was built came to be known as Bulbul Lankar during rule of the Chak

Sultans, who provided free kitchen to the mystics and *Mureeds* staying in the Khankah and its premises.¹⁶

Sultan Rinchena Shah also got built a mosque near the Khanqah for his *Murshid*, where regular prayers were conducted on all days. The Sultan would present himself before his mentor, Hazrat Bulbul Shah Qalandar and make obeisance to him on Fridays.¹⁷

HAIDAR CHANDRA

Hazrat Bulbul Shah Qalandar took measures to train and educate Ravachandra on the Sufi path. He being the brother of the queen received much affection from him, for he was the second person to have become a Muslim after Lha Chen Gyalbu Rinchena. Shortly, afterwards, a son was born to the queen Kota Rani, who was named Haidar Chandra, by Hazrat Bulbul Shah Qalandar. Jonaraja who is the contemporary historian is silent on the subject of conversion of the king. He only mentions that the king's request to be admitted into the Shavite faith was rejected by Devaswami. But subsequently titles Lha Chen Gyalbu Rinchena as the *Suratrana* and thus implicitly accepts the king having become a Muslim. However, Jonaraja makes mention of an important event in the life of Sultan Rinchena Shah i.e. the birth of the heir-apparent, who is mentioned as Haidar Chandra by Jonaraja.¹⁸

ATTEMPT ON SULTAN'S LIFE

As times passed on, more and more converts started visiting the Khankah at Bulbul Lankar. The Sultan got built a three-storey hostel for them. As all these acts were abhorrent to the Hindus, some of them entered into a conspiracy to annihilate Sultan Rinchena Shah. The conspirators lead an attack under the command of Udayanadeva on the royal palace. But the Ladakhi body-guards of the Sultan made them to flee towards the battleground of Id-gah. Most of the conspirators were either killed or captured. Sultan Rinchena Shah ordered them to be impaled on

stakes.¹⁹ In 1323, Sultan Rinchena Shah fell ill and passed away after having ruled for 3 years, one month and 19 days. He was buried in the Khanqah-i-Bulbul Shah. Before his death he entrusted his queen Kota Rani and his son, Haidar Chandra to the care of a prominent feudal lord, named Shahamira.

DEMISE OF HAZRAT BULBUL SHAH

Hazrat Bulbul Shah Qalandar passed away in 727 AH/1327 AD. The following chronogram, composed by Mohammad Azam the author of *Tarikh-i-Kashmir* relates to the demise of the saint.

Saal Tarikh Wasal Bulbul Shah

Bulbul Qudus Guft: 'Khas-i-Allah.'

The words, *Khas-i-Allah* or 'godly person' gives the date in Hijra era as 727 which corresponds to 1327 AD.²⁰

NOTES

1. Francke A.H. *A History of Ladakh*, edited by Gergan and Hassnain, pp. 94-96. Lha Chen Gyalbu Rinchen's son succeeded his grandfather, as the king of Ladakh and ruled between 1350 – 1375.
2. Rinchen's career according to Vogel Appendix-I in the *History of Western Tibet* by A.H. Francke, pp. 169-170.
3. Jonaraja, *Rajatarangini (Sanskrit)*, edited by Srikant Kaul, Hoshiarpur, p.70.
4. Jogesh Chander Dutt, *Kings of Kashmir*, Vol-III, pp. 17-18.
5. Jonaraja, *Rajatarangini*, edited by S.K. Kaul, 1906, stanza 173.
6. As the king was a Buddhist, Devaswami feared that Rinchen was unworthy of initiation into the *Mantras* of Shiva. Jogesh Chander Dutt, *Kings of Kashmir*, Vol-III, p.21.
7. Anonymous, *Baharistan-I-Shahi*, (Persian Manuscript) Oriental Research Library, Srinagar. Urdu translation by Ghulam Mohammad Bhatt, Srinagar, 1979, pp. 10-11.
8. Mohammad Azam, *Tarikh-i-Kashmir*, trans. Munshi Ashraf Ali, Khuda Baksh Oriental Library, Patna, 1846, p.83. Baba Dawood Mishkati, *Asrar-ul-Abrar*. Pir Ghulam Hassan Khuihami, *Tarikh-i-Kashmir*.
9. *Al-Shajra-tul-Taiba*, Pedigree of Alahazrat Syed Safi Ali Shah Safvi published by Munshi Nawalkishore Press, Lucknow, 1925, quoted by Justice Hakim Imtiaz Hussain in *Daily Kashmir Observer*. See also Sayyid Jamal Turaabi Tabatabai, *Aasar Bastani Azerbaijan*, II, 211.
10. Mohammad Azam, *Tarikh-i-Kashmir*, Khuda Baksh Oriental Library, Patna.
11. Haji Ghulam Mohi-uddin Miskin, *Tarikh Kabir*, p.285, quoted by Sufi in *Kasheer*, Vol-I.
12. Hakim Imtiaz Hussains, *Bulbul Shah – A Dervish who Changed the Course of History*. *Kashmir Observer*, November, 2003.

13. Kalhana, *Rajatarangini*, trans. Stein.
14. *Kashmiriat* or the composite culture of Kashmiris is Buddhist, Shaivist and Islamic at the same time.
15. The contemporary historian Jonaraja calls him *Suratrana Rinchena* while the author of *Baharistan-I-Shahi* mentions him as Rinchen Shah. It appears that he was known to the Kashmiris as *Raichan Shah* or *Raitan Shah*. He was never known as Sultan *Sadr-uddin* during his lifetime. This name it appears, is an after thought invented by the later historians. He is also known as Ratanjo, Ratanchan, Ranzo Shah and Ranjo Shah.
16. Pir Ghulam Hassan Khuihami, *Tarikh-I-Kashmir* Vol-I, p.318.

The Chak Sultans, provided the revenue of several villages to the Khanqah Bulbul Shah for establishing the free kitchen to the mystics, Rishis and students. These free kitchen are called *Langars* in local dialect, which gave the name of Bulbul Lankar to the locality. *Discoveries of Kashmir* by Iqbal Ahmad, p.67.

17. *Baharistan-I-Shahi* trans. Ghulam Mohammad Bhatt, Srinagar, 1997, p.11.
18. Jonaraja, *Rajatarangini*, stanza, 213.
19. Jonaraja, *Rajatarangini*, stanza, 191.
20. Mohammad Azam, *Tarikh-i-Kashmir*, trans. Urdu, 1846, p.86.

KASHMIR & CENTRAL ASIA

In about 8000 BC, the valley of Kashmir was a vast lake surrounded by lofty mountains. When it got drained off and the *Krewas* emerged out of water, several tribes came to settle in this land. The *Nilamata Purana* informs us that the valley was occupied by the Nagas, the Pishachas, the Gandharvas, the Shakas, the Khashas, the Tunganas and the Yavanas. The Nagas are considered as belonging to the Turanian stock inhabiting north India by scholars, but Central Asia is designated as Turan by the Persians. However, they were the water people, who came in boats towards the Himalayas in the Great Flood of Manu and settled in the mountain slopes from Nagaland to Nanga Parbat.

There is an indirect reference to the Yavanas in the *Nilamata Purana*. The Yavanas were the Ionians, termed by the Hebrews as Javanas. After Alexander's march into Punjab, all the Greeks came to be designated as Yavanas. The Khasha tribe mentioned in the *Nilamata Purana* can be identified with the Kassites, or Kush tribes, who founded Kashan in Iran, Kashgar in Central Asia and Kashmir after crossing the Hindu-Kush. The Tunganas were a tribe of Kashgar in Central Asia. The Shakas have been identified with the Sacae tribe belonging to the vicinity of the Caspian sea.

There are ample proofs as seen above, to indicate that some of the migrant tribes of Central Asia occupied Kashmir in the first instance. At a later stage in history many Indians, the majority of whom were from Kashmir, migrated to Central Asia and established their colonies in the basin of the Tarim. These Indians engaged in commercial activities in the oasis towns along the Silk Road. It is amazing that the king of Khotan was an Indian named Vijaya. The second century BC was marked by extensive movements of the great *Yuechi* tribes resulting in the establishment

of the Kushana Empire in the North Western regions of India and Afghanistan.

AFGHANISTAN

In about 90 BC, the Yuechi tribes were driven out of Kansu by the Chinese and the Huns. One of the tribes fought with the Bactrians and succeeded in driving out the Greek rulers. After consolidating their position, they started moving towards the plains of India but were stopped by Vikramaditya. This event occurred possibly in 56 BC. However the Great Yuechi tribe succeeded in establishing a vast empire, which included some parts of Bactria, Parthia, Aria and Gandhara. Khiu-tatu-hi was recognised as their sovereign by the five Yuechi tribes which came to be known as the Kushanas. Within a period of 20 years (35-15 BC.) they succeeded in subduing some parts of Northern India, including Kashmir, and establishing the Kushana Empire.

Kalhana in his *Rajatarangini* or the River of Kings provides historical evidence about the three Kushana kings who ruled over Kashmir for about 100 years. He describes these kings in the following verses:

"Then there were in this land three kings: Hushka, Jushka and Kanishka, who built three towns named after them; Hushkapura, Jushkapura and Kanishkapura. That wise king Jushka, who built Jushkapura with its vihara, was also the founder of Jaya-sawamipura. These kings were given to acts of piety. Though descended from the Trushka race, they built at Sushkaetra and other places Mathas, Chaityas and similar structures. During the powerful reign of these kings, Buddhism prevailed in the valley of Kashmir and a Bodhisattava lived in this country, as the lord of the land, namely the glorious Naga-Arjuna."

KANISHKA KUSHANA

Kanishka Kushana was a great Yuechi king who ruled over a vast territory between 84-116 AD. He received the epithet of *Devaputra* or the Son of God from his subjects. Like the Emperor Ashoka, he became a supporter of Buddhism and spread its doctrines in all his dominions. During his reign (84-116 AD.) the fourth Buddhist Council was held in Kashmir and some of the finest Buddhist stupas were erected in Afghanistan, Punjab, the valley of Ganges and eastern Turkistan. We gather from the Chinese sources that hostages from the confines of China were asked to reside in Kashgar under orders of Kanishka and some of them were assigned a Buddhist convent for residence. Kanishka was also known as *Shaonanoshao Kaneshi Koshano* in his coins. In the Surkh Kotal inscription, Kanishka is titled as *Badoshao*, which translated means, "Great among kings". Interestingly, in one inscription, Kanishka is titled as *Kaisara* or Caesar.

Kanishka was a great patron of Gandhara art and architecture. This school of art is considered to be a beautiful fusion of Greek, Roman, Bactrian and Indian style. This art is characterised by the use of floral designs and animal motifs for decoration. It is considered as an expansion of Hellenistic culture in the Indian setting. Kanishka built a colossal stupa built near Peshawar, which was 700 feet high and had 13 storeys. The ornamental casket of Kanishka at Ba showing him between the sun and the moon is a perfect example of Greco-Roman iconography.

POLITICAL RELATIONS WITH SAMARKAND

In the early years of his reign, Kanishka had developed good relations with the Chinese by rendering important services to them in their military expedition against Turfan. He had also formed an alliance with the king of Samarkand by marriage and the Chinese had deputed their ambassador with many gifts to his court on this

occasion. In 88 AD, he sent his ambassador with tribute to the Chinese court and also proposed to marry a princess of the Han dynasty. This diplomatic move was made by Kanishka to safeguard his kingdom from the North so that he could feel free to extend his sway towards the South. But the Chinese ruler did not agree to enter into an alliance with Kanishka. From this moment, enmity and resentment developed between the Chinese and the Yuechis. In 90 AD, Kanishka deputed his viceroy Sie, at the head of 70,000 men to attack and punish the Chinese general Panchao. Sie advanced against Panchao but could not succeed despite his huge army. Sie deputed a garrison to Kucha for assistance but this party was intercepted and destroyed. This military expedition having failed, Sie returned and confessed his defeat. Henceforth, the Yuechi were fear-stricken and agreed to send their annual tribute to the Chinese court regularly.

FOURTH BUDDHIST COUNCIL

According to the Buddhist tradition, Kanishka held the fourth Buddhist Council in Kashmir. He was advised by Parasva to summon all the monks for collection of scared texts, and to prepare commentaries on the *Sutra*, the *Vinaya* and the *Abhidharma*. This Council was held at Kuvana in Kashmir. It has been referred to as *Kien-tho-lo* in Chinese writings. Besides attracting a large audience, this Council was attended by 500 Arhats, 500 Bodhisattavas and 5000 Panditas. Asvaghosa, the celebrated author of *Buddhacartia*, *Saundrananda* and *Sariputrarakarma*, is said to have attended this Council.

Commentaries on all Buddhist texts were compiled into two treatises known as *Upadesa-sastra* and *Vibhasa-sastra*, the latter being known as *Kas-mir-shi* in Chinese. It also goes to the credit of this council that for the first time in the history of Buddhism, freedom of thought and expression was recognised and it was declared that the texts of all the 18 schools of thought in Buddhism were correct.

This Council was an important milestone also because it marked a new epoch in the headquarters of Sarvastivadin school of Buddhism. Its doctrines penetrated into Kabul, Bactria, Central Asia and Tibet. Kanishka patronised such activities and even made a gift of Kashmir to the Buddhist Sanga. The three *Pitakas*, which ran into 3,00,000 verses, were engraved on copper plates and deposited in a *Vihara* specially constructed for this purpose. This precious find had not been unearthed so far though some clues are being discussed. The site probably lies buried at Kund in Kralwan, Kashmir.

CENTRAL ASIA

Central Asia has remained a Buddhist country for several centuries. A large number of Buddhist stupas, viharas, manuscripts, paintings and relics have been found there. The first missionary, to have brought Buddhism to Central Asia was, Vairochana. He was Kashmiri Buddhist scholar, who built the first monastery at Khotan and also introduced the *Sharda* alphabet in that region. Several Buddhist texts including the *Dhammapada*, *Udanavarga* and *Sariputra-Prakarana* by Asvaghosa have been located in Central Asia.

During the fourth century many scholars went to Kucha, which had become an important seat of learning. This university was headed by the famous Buddhist Kumarajiva, a Kashmiri by birth, who had studied at Ushkur in Kashmir. In 344 Kumarajiva was born at Chandigam, in Kashmir. He studied at Ushkur and when he was 20, he became a *Bikshu*. From Lolab he went to Gilgit and then crossed over to Central Asia. At Kucha, he stayed with another Kashmiri scholar, Vimalaksha. Around 382 the Chinese annexed Khotan and other areas. Kumarajiva and the other monks were arrested and taken to Kansu. Kumarajiva was subsequently set free to pursue his studies. His fame spread far and wide and the Chinese Emperor invited him to his capital. Kumarajiva devoted his life to propagate the *Mahayana*. By the time of his death in 413 he had translated 400 Buddhist texts into

Chinese and had established two universities in China. Fa-Hien was one of his students.

CHINA

Buddhism came into China from Central Asia, which had served as a transit route for Buddhism to several countries. According to the Chinese, Buddhism was introduced in China in about 217 BC. China and Central Asia have been linked through commerce from the dawn of civilization. Central Asian scholars travelled to China in the first century AD. Emperor Ming-Ti of the Han dynasty deputed 18 scholars to study Buddhism at Khotan. After two years study, they returned to China and carried with them several translated Buddhist Sutras. During the reign of the Kushana rulers, many monks went to China for propagation of the Buddhist doctrines. Famous among the monks, who propagated Buddhism in China during the fourth and fifth centuries, are Kumarajiva, Buddhayasas, Sanghabhuti, Gautama Sanga Deva, Punyatrata, Vimalaksha and Gunavarman. Vimalaksha and Buddhahadra went to Nanking in China to work with Kumarajiva.

Chen-Yen and Buddhahadra sailed by boat and reached China via Burma from Tomkin. Both of them worked with Kumarajiva for some time in Changal. Buddhahadra is said to have collaborated with Fa-Hien. He is credited to have translated 15 Buddhist *Sutras* into the Chinese. Another Kashmiri monk, closely associated with Kumarajiva was Punyatrata. He worked on Buddhist texts under the guidance of Kumarajiva. Mention may be made of Buddhaysha, another Kashmiri scholar who visited China during the lifetime of Kumarajiva. He was invited to Kashgar by its ruler, who had convened a conference of 3000 monks. He lived at Kashgar for a number of years. He then proceeded towards China to get further guidance from Kumarajiva. After the death of the master, he returned back to Kashmir where he translated four Buddhist *Sutras* into Chinese. Another Kashmiri monk, Dharmayasha is said to have lived in China from 407 to 415 and translated two Buddhist texts into Chinese.

It is an admitted fact many Indian scholars went to China for study as well as spreading of Buddhism. Their names and works are yet to be ascertained. *Tien-si-tasi* and *Mu-la-shi-ki* are the two Kashmiris in the list. Evidence has come from the Chinese sources about another famous Kashmiri scholar, Ratna-Chinta, who spent about 13 years in China from 693-706 in missionary activities. He is said to have established a monastery and translated the Buddhist *Sutra, Ekas-Tara-Dharani* into Chinese. We have ample information about the activities of the Indian scholars in China during the Tang period. Among these scholars, we find the names of Prajnabala, Amoghavijra, who were certainly of Kashmiri origin.

The first monk, who came to Kashmir for studies, was Buddhadana from Central Asia. He visited Kashmir prior to his going to China. Che-yen was perhaps the first Chinese Buddhist, who came to Kashmir in the fifth century. He was followed by Che-mong, who came to Kashmir via Dardistan. Another monk, who is known as Fa-yong studied in Kashmir for some time and adopted the new name of Dharmakara.

HIUEN TSIANG

In 631 the world famous Chinese pilgrim, Hiuen Tsiang came to Kashmir through the Uri route. He spent the first night at Ushkar, he was received by the representative of the king. After a few days, he was escorted to the capital, where he was received by the king and given a royal reception. Both he and the king were mounted on elephants and officers and dignitaries followed the procession. A large number of people came to welcome the royal guest, carrying banners and standards. Flowers were showered upon Hiuen Tsiang and the Emperor. Hiuen Tsiang, was lodged in the famous vihara known as Jayendra Vihara in the capital.

Hiuen Tsiang remained in Kashmir for nearly two years and copied original Buddhist Sutras. For doing this job, some

copyists were placed at his disposal. He has given valuable information about a large number of Buddhist monasteries existing at that time in Kashmir. He informs that there were 100 viharas in the kingdom. He further informs that in a stupa two miles towards the north of Srinagar, he found a tooth of the Buddha, as a sacred relic, which was sought by Harsha(1089-1101) for worship. He mentions another stupa near Khanmoh, where he found a standing statue of Avalokiteshvara Bodhisattava. He studied Buddhist texts under the famous Kashmiri teacher, Bhadanta.

Hiuen Tsiang stayed for 15 years in India studying in the various monasteries of Kashmir, Sialkot, Kanauj and Nalanda. He carried back with him 657 Mahayana and Hinayana texts and Sutras to China.

OU-KONG

Another Chinese scholar, who visited Kashmir, was Ou-Kong. He is also known as Dharmadhatu. He reached Kashmir in 759 and during his four-year's stay in the valley; studied the Buddhist texts in Sanskrit. He learnt the *Vinayas* in seven sections from three Kashmiri teachers. He has mentioned the existence of more than 3,000 viharas, stupas and other relics in Kashmir. Ou-Kong has given a correct geographical description of Kashmir. He has mentioned three roads leading into Kashmir, from Po-lin, Toufan and Kien-to-lo.

Similarly, from Tibet many scholars too visited Kashmir for higher studies. Nrong remained in Kashmir for nearly 17 years and studied the Buddhist texts at the famous viharas in Kashmir. Another Tibetan scholar, Nema-gras-gias, remained in Kashmir for many years and then visited Central Asia.

THE HUNS

When the Huns, the powerful nomad tribes living in the heartland of Asia, raided China from Mongolia; the Emperor Chin

Shih Huang Ti (221-210 BC.) was forced to build the Great Wall of China. He even led a successful offensive against the Huns and dislodged them from their strongholds. One branch of the Huns went towards the West and crossed the river Volga, while the other invaded the countries of Kashgar, Kirghiz and Balak. In the ancient history of Kashmir, we have accounts of some Hun rulers, namely Hiryana, Toramana, Mihirakula and Baka.

Mihirakula (704-634 BC.) can be identified with the King Ephthalites, who ruled from Kabul to Central India. There are legends about this king of Kashmir who was said to have invaded Sri Lanka. In Kashmir, a large number of copper coins bearing the name of Toramana have been found. These coins have remained in vogue in Kashmir upto the fifteenth century. As the Huns had a limited empire in the Northwest of India, their cultural impact too has been limited on Indian culture. In subsequent periods, the Hun culture was absorbed in the Hindu social order. Baka, the last important Hun ruler, adopted Hinduisim and started worshipping Hindu gods and goddesses.

IMPACT OF ISLAM IN CENTRAL ASIA

After the decline of the Kushanas in the fourth century the Huns and the Turks occupied their place. It was during the eighth century that the Arabs penetrated into Central Asia. To them, the whole region meant the country of the Turks, and it is for this very reason that they termed it Turkistan. Prior to the coming of the Arabs, the whole region had been the cradle of Buddhist civilisation and culture. But, later on, Central Asia turned into the Islamic hub of a new civilization. Since the Buddhist Mongols and the Muslim Turks held sway over the region right up to the nineteenth century, the people are either Buddhists or Muslims.

The spread of Islam into the Central Asian region resulted in a great cultural revolution, development of science and letters, and establishment of towns, cities and trade centres. Arabic as well as Persian became the language of science and letters, and many

monumental works were produced. The Samanides established themselves in Central Asia during the tenth century, and this period witnessed a great literary and cultural upsurge. They were replaced by the Seljugs, who achieved political unification of the region. In the beginning of the thirteenth century, the power of the Seljugs was broken by the Khorezm Shahs, who created an empire by uniting a major portion of Central Asia with Iran and Afghanistan. The Mongol invasion under Chengiz Khan, in 1219, not only destroyed the empire of Khorezm Shahs but also brought havoc and caused the devastation of culture, trade and property. Killing of people, destruction of towns and cities by fire, loot, arson and rape, resulted in total ruin and collapse. On the ashes of the old empires, a barbarian Mongol named Timur started building a new empire and during a short period of only three decades, succeeded in bringing under his sway, the vast regions of land, mountains and rivers, Kashmir, Caspian sea, Syria and Makran. It was during his rule that Central Asia again gained importance in science, letters and culture. But this prosperity was short lived because during the fifteenth century Central Asia was again disintegrated into smaller states, each under a tribal or feudal lord.

ADVENT OF ISLAM IN KASHMIR

Islam came to Kashmir through the Sufi saints, from Iran and Central Asia. Gyalpo Rinchena, the Buddhist king of Kashmir, embraced Islam in about 1323 and his example was followed by the Buddhist population and the kingship of Kashmir passed into the hands of Muslim Sultans. Shamsuddin ruled from 1339 to 1342 and Alla-uddin upto 1354. Sultan Shahbuddin ascended the throne in 1354 and his rule extended to about 1373. He was a great conqueror and extended his sway over a vast kingdom, which included some parts of Tibet, Ladakh, Kashgaria, Kabul and Punjab.

At this point, we are reminded of the advent of Buddhism and Buddhist culture into Central Asia by the Kashmiris in the first
... a progressive type of Buddhism, the *Mahayana*

which had been evolved in Kashmir after the 4th Buddhist Council. Now, after 1300 years, history had repeated itself and a progressive type of Islam was introduced into Kashmir by the Sufis and saints from Central Asia.

Mir Sayyid Ali Hamadani, who is known as Shah Hamadan in Kashmir came to Kashmir in 1372. His last journey was in 1383, when he died and was buried in Tajikistan. Mir Sayyid Ali Hamadani sent for about 700 master craftsmen from Iran and had them settled in Srinagar.

In this way, several, handicrafts of Iran, Samarkand and Bukhara were introduced in the valley of Kashmir. For stone carvers, who previously used to chisel Hindu deities, he introduced chisling of tomb stones, slabs and pillars. He himself earned from making fur caps and directed his *murids* to earn a living by skill.

IMPETUS TO ARTS AND CRAFTS

The Kashmiris have a continuous tradition of arts and crafts, which includes papier machie, shawl and silk weaving, embroidery and needle work, rug making and wool crafts, wood-work and stone work. All these handicrafts received an impetus with the coming of Mir Sayyid Ali Hamadani and his disciples into Kashmir. He himself was an expert calligrapher and he encouraged this art. At the same time, he introduced the art of bookbinding in Kashmir. With calligraphy, Shah Hamadan, also introduced the art of *Hashiakari* or the outline decorative artwork on leaves and documents.

SUBJUGATION OF KASHMIR BY HAIDER MIRZA

After defeating Ibrahim Lodhi at Panipat in 1526 Zahiruddin Babar became the founder of the Mughal dynasty which ruled over northern India for about 300 years. In 1528, Babar deputed a military force of about 25,000 men under Shaikh Ali Baig to annex Kashmir. The invasion was repulsed by Kaji Chak, who inflicted a crushing defeat on the Mongols. In 1531,

Kamran Mirza sent a military expedition of 30,000 men against Kashmir. This time again, Kazi Chak and his Kashmiri soldiers succeeded in defeating the Mughals. Babar died in 1530 and was succeeded by Humayun at Agra as the Emperor of India. On his accession, he appointed Kamran Mirza as the Viceroy of Qandhar, Kabul and Lahore and at his behest, a military expedition was deputed to annex Kashmir in 1541. A huge force equipped with latest arms and ammunition under the command of Haider Mirza Kashgari entered the valley of Kashmir without any resistance. After having consolidated his position, Haider Mirza Kashgari deposed the old ruler, Ibrahim Shah and replaced him with his own nominee. He divided Kashmir into three parts. While retaining one part under his control, he bestowed the other two parts to Abdal Magray and Regi Chak. In this way he embarked upon his own rule in Kashmir.

In 1548, Haidar Mirza Kashgari let loose a reign of terror on the Shia Muslims of Kashmir. He incited the common people to indulge in the acts of destruction against them. At his instance, the homes of the Muslims were burnt down. Many Muslim men, women and children were killed in arson, loot and plunder. Even the graves of their divines were dug up and put on fire. Haidar Mirza Kashgari resorted to most inhuman killings and his tactics in this respect were even more brutal than that of Timur Lang. He got some Muslims burnt alive and roasted some others. Some of the victims were cut to pieces, limb after limb. In other cases he ordered crushing of heads of the victims. He would not even spare the dead bodies. Due to his barbaric acts, he became the scourge of God and the Kashmiris plotted to get rid of him. One among the Kashmiri patriot whose sword killed him was Kamal Dooni. Haidar Mirza Kashgari died in 1549, after having ruled over Kashmir for about ten years.

LEAP FORWARD POLICY OF RANBIR SINGH

The British Government in India created the buffer State of Jammu and Kashmir, between India and Russia in 1848 by selling

Kashmir to Maharaja Gulab Singh. He was a shrewd diplomat who surpassed the British in many ways. After the conquest of Ladakh, he tried to expand his dominion right upto Lahsa. For this purpose, his soldiers attacked Tibet under General Zorawar Singh but failed. Maharaja Ranbir Singh, who succeeded him in 1857, pursued the same policy of expansion into Baltistan and Gilgit. After consolidating his power in Jammu, Kashmir, Baltistan and Ladakh, the Maharaja thought of penetarting into Central Asia. His *modus operandi* was the same as practiced by the Britisih East India Company.

By 1870, Russia had nearly subjugated the whole of Central Asia. The Khanate of Bokhara had been brought under the Russian realm of influence. As such, the British developed an active interest in the affairs of Central Asia, but they did not consider it advisable politic to do away with the Maharaja of Kashmir at that critical juncture. It was during this very period that Ataleeq Ghazi had established his short-lived Kingdom of Kashgar and Yarkand. The Maharaja of Kashmir had developed very good political relations with him. Both of them had even exchanged ambassadors. Ashor Mir served as the Kashmiri *Safeer* or ambassador at Kashgar. Accordingly, an agreement was signed between Kashmir and Kashgar for promotion of trade and political relations. In fact, it was a great achievement for the Maharaja to have developed direct relation with a Central Asian power.

SPY MISSIONS INTO CENTRAL ASIA

The Maharaja of Kashmir deputed Soba Khan to acquire military intelligence about the Chinese in Sinkiang. Mehta Sher Singh and Mohammad Khan Kishtwari, collected useful data for him in the year 1866 and 1867. Fully equipped with facts and figures, he even despatched his forces to occupy a fort and a fortresses across the Karakoram. When the British Governor General was informed of these activities, he desired of the Maharaja to refrain from such adventures. The British were not ignorant of the happening on the frontiers and had also appointed

their own agents in the regions. The British had already posted Caylay at Leh as the special agent of the Governor General.

KHOTAN SEEKS SUPPORT

The British deputed Johnson to Central Asia in 1865. He reached Khotan in the middle of the summer and met the Amir, who solicited the British support to fight against the Russians. Johnson avoided any commitment, because he knew the Governor General had no intention to enter into direct conflict with Russia. The Amir despatched presents for the Governor General, through Johnson who reached Srinagar on December 19, 1865. The Amir of Khotan informed Johnson about the atrocities committed by Russia on the Muslims of Central Asia and informed him that the people of Turkistan would like to be ruled by the British rather than the Russians. The British had posted Fredric Drew at Ladakh and deputed Wilson and other officers for surveying the frontiers. Elphinston visited Kashmir for promoting further trade. It may be noted that various British agents had already visited Ladakh and beyond, and the British Government in India was fully aware of the activities of the Maharaja, who wanted to try his luck in the direction of the north.

KASHGAR EMBASSY TO KASHMIR

During this period, an embassy reached the Maharaja's court from the Amir of Kashgar. At that time, Ataleeq Ghazi felt sandwiched between Russia and China. In order to seek protection, he turned towards the British Government in India and Sultan Abdul Aziz of Turkey.

For this purpose, he deputed Syed Yaqub Khan to Srinagar with presents for the Maharaja with a request that the British Government in India be persuaded to enter into a political alliance with Kashgar. The Maharaja, who was too anxious to fish in the troubled waters of Central Asia, felt inclined to support this proposal. In fact, the British wanted to use him for their imperial

interests. It was agreed to depute a mission to Yarkand for the purpose of concluding a commercial treaty with the Amir of Kashgar. The Maharaja of Kashmir agreed to pay for the expenses incurred in this mission.

POLITICAL MISSION TO YARKAND

In 1873, the Viceroy of India appointed Forsyth to conduct a mission to Yarkand for the purpose of concluding a commercial treaty with the Amir of Kashgar and Yarkand. He was secretly instructed to obtain the fullest and most precise information on every subject pertaining to the region. For this purpose, he was provided with a staff of officers to accompany him. In fact, it was a political mission in the garb of a commercial enterprise. Besides, Forsyth, the mission included seven British officers, six native officers and an escort consisting of 21 *sowars* and *sepoys*. The Survey of India placed a separate staff at the disposal of the mission. For this expedition, 100 mules were purchased. The Maharaja of Kashmir mobilised his official machinery to provide full cooperation to this mission. The mission proved very useful to the British and they gained a foothold, though temporarily, in Kashgar. Their policy of commercial penetration with the aim of subsequent political domination in Central Asia proved to be successful.

Forsyth entered into a trade agreement with the Amir of Yarkand and Kashgar, on February 1874, by which he secured concessions for the import of British products in Central Asia. The Amir agreed to allow the British representatives to stay at his court and the British mission at Kashgar was allowed to purchase movable and immovable property in his territories. The officer was designated as the Special Assistant to the Kashmir Resident for Chinese Affairs. As a result, the whole conduct of relations with the Central Asian territories, both commercial and political, passed into the hands of the British. The 'leap forward policy' of the Maharaja was buried and, he was asked to refrain from such wild adventures in future.

THE SILK ROAD

The Silk Road was the great Trans-Asian highway, which connected imperial Rome with distant China. Along it travelled precious silk, gold, ivory, jade and rubies but art, culture and religion as well. The oasis towns that sprang up besides, it blossomed not only as commercial centres but also as centres of missionary activities. Cutting across mountains and deserts, people from the Mediterranean countries came in contact with the people living beside the Yellow river far away. The Silk Road and its branch roads, not only connected Asia with Europe and Africa, but also carried much else besides silk, gold ivory and jade. Along it travelled new ideas about religions, art, philosophy, knowledge and culture.

Prior to the advent of Jesus Christ, the Buddhists from India preached Buddhism along the Silk Road to the people of Afghanistan, Central Asia and China. After this, they trasversed to Iran, Syria, Palestine and Egypt and established their *Viharas* in these countries. Not only religion but Indian art also penetrated these distant countries, and intermingled with that of the Chinese, the Greeks and the Egyptians. This happy blending of art and culture enriched temples, churches, viharas, monasteries, mosques and khankahs during various periods of history. But Buddhism was not the only religion to travel along the Silk Road. A few centuries later, not only apostles but also Jesus Christ himself visited many countries via the Silk Road. Prior to his ministry he had visited Sind and India but after crucifixion he passed through Damascus, Hamadan, Merv, Kashgar, Leh and Srinagar. The Nestorian Christians, after being excommunicated at the Council of Ephesus in 432 fled towards Iran and then took the Silk Road to reach Kashgar, Kucha and Turfan. The followers of Mani also fled towards the East and took refuge in the oasis towns on the Silk Road. They established themselves in various towns of China in their decline during the Arab invasions.

In about 597 BC, the Babylonian king destroyed the Kingdom of Judea. After this destruction, many Jews were made captives and transported to the eastern countries of Iran, Khurasan and Sind. In about 539 BC, Cyrus the great defeated the Babylonians and set free the Jews of Babylon, who had been kept there as slaves. It was during his reign that many Jewish communities migrated to Iran, Afghanistan and Bokhara. After his return from Punjab, Alexander the Great, kept some garrisons of Jewish soldiers, under Greek commanders, to guard his eastern dominions. Since then, the Jews became involved in trade on the Silk Road between Antioch and Sian. Some Jewish traders settled at the famous commercial towns of Merv, Bokhara, Samarkand, Kashgar, Yarkand, Khotan, Niya, Miran, Turfan and Tun-huang. They were connected with the traffic in silk and their trading posts became their permanent homes. From China, these Jewish communities arrived in Japan in the second century.

INDIAN ART IN CENTRAL ASIA

The successive way of Buddhist learning, art and culture travelled to Central Asia from Kashmir. It is for this reason that we find the imprint of Kashmiri art in the works, found at Kizil, Danda-uiliq, Tun-huang, Khotan and Kashgar. All these works of art have been executed by Kashmiri artists, calligraphers and painters. The Kashmiri style of art has been variously called the Gandhara art and the Greco-Iranian Buddhist art. Others have termed it as the Kushana-Gandhara art. However, it cannot be denied that besides maintaining its individuality, Kashmiri art during the course of its evolution became intermingled with the art styles and traditions of other countries. It enriched itself from the Greek, Persian, Indian, Tibetan and Chinese artists.

The paintings and sculptures taken away by Aurel Stein from Kizil, Karashr, Khotan and Turfan are definitely Kashmiri and bear a close connection with similar relics from Ushkar, Parihasapura, Kanispura and Harvan in Kashmir. The titles of Akhnoor, Ahan, Mattan and Harvan in Kashmir depict the features

of the Central Asian men and women. A careful study of these titles would reveal that during ancient times, the valley of Kashmir shared a common civilization and culture with the people of Turkistan. The most glorious phase of Kashmiri art reached its zenith in the reign of Lalitaditya Muktapida (725-756 AD) when Kashmir established its sway over a vast region stretching in Central Asia, Afghanistan and Northern India. We have every reason to believe that almost all the wall paintings found in Central Asian temples and *viharas* were created by Kashmiri artists. The painted book covers of Buddhist manuscripts found at Gilgit are a tangible evidence of the Kashmiri school of art, which also flourished in Kashgar and Alchi in Ladakh.

In 1890, Russia's Consul to Kashgar, Przhevalsky, used his official position and power to deprive Central Asia of its ancient historical and cultural heritage. His loot included rare and priceless manuscripts, fresco paintings, statues and other works of art. Subsequent raids by Klementz, Oldenburg, Petrovsky and other Russians yielded 532 items of priceless antiquity that are now kept in Moscow. Krotkov stole away 4,073 rare manuscripts from *Viharas* and caves along the Silk Road. Kolokov, another Russian Consul, looted priceless silk paintings from the Buddhist tombs in Central Asia, which are now kept in Leningrad.

Sven Hedin of Sweden, made two treasure-hunting raids into the lost cities of Takla Makan in 1895 and 1899. His booty included rare terracotta figures, unique figurines, wall paintings, manuscripts, coins and rugs, now kept in Stockholm.

In 1902, Otani of Japan organised several religious raids into the Central Asian towns of Urumchi, Turfan Karakhoja, Niya and Kucha for collecting of Buddhist manuscripts and relics. The Japanese dug up several ruins and took away a significant number of sacred relics and antiquities into Japan.

In 1902, the Germans organised the first treasure-hunting raid into Central Asia under Albert Grunwedel. This raid yielded 46 boxes

full of manuscripts, sculptures and wall paintings. The second raid, in 1904, under Albert Le Coq, yielded frescoes, murals and relics. He also looted giant size wall paintings depicting scenes pertaining to Buddhism and Hinduism. The third raid in 1905 yielded them finest paintings. In the Second World War, during the bombing of Berlin, some of these Central Asian treasures were destroyed.

In 1906, France also joined the race for treasure hunting in Central Asian towns and Paul Pelliot succeeded in procuring manuscripts, paintings, sculptures and other Buddhist relics from Tunhaung.

The British joined this looting spree and employed Aurel Stein for conducting treasure-hunting raids into the lost cities of Central Asia. In 1888 the Maharaja of Jammu and Kashmir State had given him an assignment to translate Kalhana's *Rajatarangini* – the River of Kings – from Sanskrit into English. Making his base in a beautiful meadow, named Mohand Marg in Kashmir, he conducted his researches and raids into the lost cities of Central Asia. When he died in Kabul in 1943, his beloved, a Kashmiri Pandit lady, prepared a befitting grave for him at their favourite resort in Mohand Marg, Kashmir.

In 1893, the British Government directed its political agents in Srinagar, Gilgit, Chitral, Leh, Mashad and Kashgar to collect antiquities for the British Museum in London. Macartney succeeded in collecting curious and relics from Kashgar. Aurel Stein conducted the first treasure-hunting raid into Takla Makan in 1900. He employed 30 labourers for digging the sand buried graves and tombs at Dandan-uliq. These unskilled diggers brought about vast devastation to the ancient Buddhist viharas. Stein's booty included a large number of Sanskrit texts, idols, paintings, statues, documents, frescoes, which were sent to the British Museum, London.

Aurel Stein raided the rock-cut caves at Tunhwang in 1907. Besides his personal staff of seven, he engaged 50 labourers, 25

camels, 30 asses and several local guides for this systematic plunder of antiquities. His men destroyed priceless sacred relics pertaining to Tao, Loatse, Confucious, Buddha, Zoroaster, Christ, Nestorious and Mani. His booty included a large number of tablets in *Kharoshti* script, historical scrolls, Buddhist *Sutras*, wall painitngs, frescoes, murals and banners. Stein also stole away 13,000 Aramaic, Sogdian, Sanskrit, Chinese, Turkish and Tibetan manuscripts.

Stein's convoy of treasures would reach his base camp in Srinagar and from thence be trasported to Calcutta for onward transfer to London. It is for this reason that some little portions of this plunder has remained forgotten in the S.P.S Museum at Srinagar, Kashmir.

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SOURCES ON THE LIFE OF JESUS CHRIST

That, we do not have full information about the life and works of Jesus Christ has created a yearning among scholars and devotees to know more about him. The quest for the historical Jesus began at the end of the 18th century in the West and it continues unabated. His biography is still incomplete because there is no source material to fill in the gaps. The first person to obtain information about Jesus Christ was Paul and he lived in the same period. As such, the Epistles of Paul are the earliest source material on the subject. From him, we learn that God sent forth Jesus Christ in the capacity of his son, 'made of a woman, made under the law.' He had brothers and one among them was James. Paul further informs that Jesus Christ chose twelve apostles for preaching purposes. According to Paul, the Jews conspired against Jesus and got him crucified, but he rose on the third day and met his apostles, about eleven times.

In the first Epistle of Peter, it is written that 'Christ also had once suffered for sins; so that he might bring us to God.' In the Acts of the Apostles, the following scanty information is given about Jesus:

*'Ye men of Israel, hear these words;
Jesus of Nazareth, a man approved of God,
Among you by miracles and wonders and signs,
Which God did by him in the midst of you,
As ye yourselves also know;
Being delivered by the determinate counsel,
And foreknowledge of God,*

*Ye have taken,
And by wicked hands have crucified and slain. '*

Among the earliest Christian writings, the Gospels are the primary source of information about Jesus. We are told about his geneology, birth and migration to Egypt. All these events cover four years of his life and after that there is a gap of eight years, when at the age of twelve, Jesus visits the Temple in Jerusalem. After this, his life becomes obscure for about seventeen years and there is no information available to fill in this gap. No record of any kind as to where he was or what he was doing during this period is available in the Christian writings of the West. We are only informed that he began a mission at the age of thirty and gathered many followers. Then at the instance of the Jewish priests, the Roman governor ordered him to be put on the Cross. He was crucified by four Roman soldiers but was taken down at the behest of Joseph of Arimathea. He rose from the dead and lived with his followers for forty days. What happened after resurrection, no body knows, except that he disappeared! Strange enough, the Gnostics have their own version of the crucifixion. In a manuscript found at Nag Hammadi in Egypt, we are informed that:

'I did not scumb to them as they had planned. I did not die in reality but in appearance and it was another who drank the gall and the vinegar. It was another Simon who bore the cross on his shoulder. It was another upon whom they placed the crown of thorns. I was laughing at their ignorance.'

From the above, it is evident that there are many contradictory reports about the life of Jesus Christ, which require a thorough probe. It is also possible that our quest for the lost years in the life of Jesus may go against the popular Christian beliefs. The Western sources available to clear this mystery are scanty. However, the source material, both from the West and the East, available so far, which can be consulted is mentioned below.

THE AUTHORISED GOSPELS

The Gospels of Mark, Matthew, Luke and John are the authorised Gospels, included in the New Testament. Originally written in Greek, the scriptures were printed in the 14th century. The above Gospels were compiled before the start of second century, as would be seen below:

Mark	:	60 – 70 AD.
Matthew	:	85 AD.
Luke	:	90 – 95 AD.
John	:	110 AD.

More or less, the Gospels can be termed as the contemporary sources of information on the life and mission of Jesus Christ. Unfortunately, the Gospels provide little or, rather no information about the childhood of Jesus until the age of twelve, when he went to Jerusalem for the Passover. John the Baptist appears, in about 28 AD, and as such, no information is available about Jesus upto the year of Baptism and before the beginning of his ministry. We need not deal with the Hebrew sources due to the obvious reasons. Historically, the Apocryphal Gospels are important, because these were written by the Jewish Christians in the middle of the first century AD. Similarly, the Dead Sea Scrolls are also important and deserve attention.

HISTORICITY OF THE GOSPELS

Did Jesus Christ commit his teachings to writing? Are his doctrines free from error? Such like questions are being asked by those, who aim at the critical study of the Gospels. It is a historical fact that twenty-five years after the departure of Jesus Christ, devotees began to collect fragmentary records of his words and deeds. It is Paul, who occasionally quotes words of the Master and his Epistle falls within the above-mentioned period. As such, his work is authentic and authoritative. Then it was Peter, who wrote

down some events in the life of Jesus Christ. But it was Matthew, who composed the life and teachings of Jesus Christ in the Hebrew dialect. But no version is available and we have only the Greek version of the first Gospel. As such, we can safely presume that the Gospel according to Matthew was written earlier than 85 AD. The Gospel of Mark is authentic and authoritative for he compiled it after getting first hand information from Peter, who was an eyewitness. As such, Mark has preserved for us the most accurate events in the life of Jesus Christ. His Gospel has been dated before the destruction of Jerusalem, 70 AD. Luke clearly states that his compilation is based on earlier and authentic writings about the words and deeds of Jesus Christ. He states:

*For as much as many have taken in hand,
To set forth in order a declaration of those things,
Which are most surely believed among us,
Even as they delivered them unto us,
Which from the beginning were eyewitnesses,
And ministers of the word;
It seems good to me also,
Having had perfect understanding.
Of all things from the very first,
To write unto thee in order,
Most excellent Theophilus,
That thou mightest know certainty of those things,
Wherein thou hast been instructed.*

From the above two things are clear, that many authors had undertaken to construct the life of Jesus Christ and that they derived information from the narratives of previous authors. Unfortunately, the writings of most of these earlier authors were declared unauthentic by the Church and were destroyed. The authorship of the Gospel according to John is under dispute. However, this Gospel provides us with authentic information about the first disciples of the Lord, about Nicodemus, about the women of Samaria, about the healing of Paul, about the details of crucifixion, about the second coming of Jesus Christ and meeting

his disciples and about the final sermon he gave before parting from them. All details provided in this Gospel are of utmost importance, for Jesus told them not to tarry but follow him, probably on a long journey.

*This spake he,
Signifying by what death he should glorify God.
And when he had spoken this,
He saith unto him,
Follow me.*

APOCRYPHAL GOSPELS

The search for the historical Jesus by scholars continues. This quest has resulted in the discovery of many writings. However, all these writings are not available for, these were destroyed under orders of the Church, Tradition has handed down a list of 26 Apocryphal Gospels, 7 Acts and 10 Epistles, which were used during the early days of Christianity. Those writings, which were rejected by the Church, retain their originality to a great extent but all of these are not available to us. Some of these original writings exist in name only and of some, we have only a few fragments.

It may be pointed out that most of these Gospels do speak of Jesus as a man and not as a mythical person. For instance, the Gospel of James informs about the marriage of Mary with Joseph. In the Gospel of Ebionites, Jesus is believed to have been born in a normal way as a son of Joseph and Mary.

The Gospel of Philip informs us that the Lord migrated towards the East, with his mother and with his consort, Mary Magdalene. It is a historical fact that the Church, in its various councils held from time to time, rejected some Gospels and accepted some Gospels. In the process of drawing such lists, it went on changing entries with the result that only four Gospels, which are

considered official and all the rest have been declared heretical. The net result of this suppression has been that we have been deprived of much useful and authentic source material, which could have filled in the gaps in the earthly life of Jesus.

FIVE GOSPELS OF TATION

Tation, the famous Syric scholar of Edisa, compiled a volume containing five Gospels, in the second century AD. After thorough research into the Greek and Hebrew sources, he compiled his Bible, which remained in vogue for hundred of years among followers of the Syrian Church. With the coming of the Roman Church to power, the Bible compiled by Tation was ordered to be destroyed. As such, all its copies were collected and destroyed by fire. It appears that Tation had mentioned that after resurrection, Jesus Christ did meet his disciples and especially his mother Mary, several times and he was a living being and not a spirit. The Roman Church did not like such ideas, and as such, got the Five Gospels of Tation, destroyed.

There are about fifty Apocryphal works, discovered so far, which have been denied official patronage because these do not give any support to the revised doctrines formulated by the Church. The most important Apocryphal Gospels are the following:

1. The Gospel of the Hebrews.
2. The Gospel of the Egyptians.
3. The Gospel of Nicodemus.
4. The Gospel of Thomas.
5. The Gospel of James.
6. The Gospel of Barnabas.
7. The Gospel of Peter.
8. The gospel of Ebionites.
9. The Gospel of Philip.
10. The Gospel of Mary Magdalene.

The Gospel of the Hebrews was originally written in Aramaic and then translated into Greek and Latin. It gives prominence to James the brother of Jesus Christ. The Gospel of Nicodemus gives the account of Jesus Christ's descent to the underworld. The Gospel of James provides information about childhood of the Lord. Among these Gospels, special mention may be made of the Gospel of Thomas and the Gospel of Philip, which are termed as the Coptic Gospels, because they are in Coptic and were discovered at Al-Hammadi in Egypt.

An Italian manuscript of the Gospel of Barnabas exists in the Hofbibliothek in Vienna. Its paper is Italian and the pages are decorated in later periods with Arabic sentences in the margin. It is believed that the manuscript was obtained by an Italian priest Fra Marino from the private library of the Pope. The Gospel was compiled by Joses, a Levite surnamed by the apostles as Barnabas, meaning the son of consolation. As a missionary to Antioch, he accompanied Paul several times but separated from him due to differences. He was stoned to death by the Jews at Salamis in Cyprus.

In his Gospel, Joses mentions himself as an Apostle of Jesus Christ and says that he was directed by the Lord himself to pen down the life and works of Jesus. The Gospel of Barnabas was banned in 382 by the Decree of Western Churches. However, its manuscripts existed in the private library of Pope Damasus (383 AD), in the shrine of Barnabas and the Pope-V (1585-90). Its English translation was published at Oxford in 1908 by Lonsdale Ragg and Lura Rubert. Soon after, its Arabic translation was published in Egypt.

TESTAMENTS OF THE TWELVE PATRIARCHS

It was one of the scriptures considered authentic by the early Christians. Even Paul seems to have used these Testaments and even copied some portion out of it, while compiling his letters. The Gospel of Barnabas was indebted to the

Testament of the Twelve Patriarchs. These Testaments were later on left out of the Holy Bible.

THE DEAD SEA SCROLLS

In 1947, a number of manuscripts were discovered from a cave of Wadi Qumran, in the Dead Sea. In 1949, fragments of the Old Testament were recovered from the Qumran Cave. In 1952, a considerable number of fragments and coins were discovered from the caves of Wadi Murabbaat. These manuscripts, which are popularly known as the Dead Sea Scrolls, are the compilation of the saints, known as the Essenes, whose monastery, known as the Khirbet Qumran, was destroyed by the Romans in about 70. Among the scrolls are the scrolls called the Lamech Scrolls, which are written in Aramic and contain chapters from the book of Genesis.

The Essenes believed in the teacher of Righteousness, who was to come and explain the wisdom of all previous prophets. He would be the Anointed One, who would inaugurate a new world order. As such, the Dead Sea Scrolls are a better pointer to understand the background of the New Testament. There are parallels between the doctrines of the Essenes and the earlier Christian doctrines. In the Dead Sea Scrolls, there exist many sentences, which are recorded in the Gospels and attribute to Jesus Christ. In fact, Gospels of John and the Dead Sea Scrolls have similar style and similar thinking. As such, for better understanding of the New Testament, study of the Dead Sea Scrolls is essential.

The Dead Sea Scrolls were written before the advent of Jesus Christ. The First Enoch was written in 170-64 BC and the Testament of the Twelve Patriarches was compiled between 109-107 BC.

ANCIENT HISTORICAL WORKS

Among the ancient historical works, mention may be made of:

- a) *Quod Omnis Probus Liber*, written by Philo of Alexandra in 20 AD. It provides us with detailed information about the Essenes, who lived in Palestine and Syria.
- b) *Historica Naturalis*, by Pliny the elder, written in 70 AD. tells us about the Essenes, living near Jerusalem.
- c) *Wars of the Jews*, written by Josephus in 94 AD, provides us with information about the Jews and their sects. It also tells us about the Essenes and their tenants and beliefs.
- d) *Antiquities of the Jews*, by Josephus provides some valuable information about Jesus Christ, which seems as interpolation.

THE ACTA THOMAE

Written by Leucius in the beginning of the second century AD, it is based on letters written by Thomas from India. It was translated into German by Max. Donnet and published at Leipzig in 1883. Though read as the Gospel of Thomas, it was proscribed by the Roman Catholic Church, for it denies the virgin birth of Jesus. It provides information about the meeting between Jesus Christ and Thomas at Taxila in Punjab. It was Thomas, who introduced Christianity in the South of India in about 52 and he built many churches but suffered martyrdom in 72. He was buried at Mylapore, where the San-Thome Cathedral Basilica stands at present. The Acta Thomae was denounced in 495 as heretical by a

encounter between Jesus Christ and Abdagases is very interesting. This encounter took place soon after the marriage of Abdagases was solemnised. Thomas, under whose supervision, the palace at Taxila had been built, joined the marriage but left after the ceremonies.

When Abdagases came to meet the bride, he saw a saintly person there. Recognising him as Thomas, he asked him as to how he was still here when he had left earlier. But, the saintly person replied:

'I am not Thomas but his brother.'

This incident took place in about 49, and the saintly person was no other than Jesus Christ.

The Gospel of Thomas was translated from Greek into Russian in the 13th century. The Acta Thomae informs as to how the Apostles divided the world for preaching purposes. At the time of this decision, India fell to the lot of Thomas. Jesus Christ is said to have told Thomas:

'Fear not Thomas; proceed to India and proclaim the word, for my grace shall be with thee.'

The Syrian Christians of Malabar, India, claim that Thomas was their founder. It requires to be noted that the Gospel according to Thomas, dating about 3rd century was discovered in 1947 from Luxor in Egypt.

SANSKRIT SOURCES

The following tables of inscriptions will show the life of a particular ancient language:

1	Sumerian	4000 BC.
2	Elementary	2000 BC.

3	Cossean	1600 BC.
4	Chinese	1500 BC.
5	Hittite	14000 BC.
6	Sanskrit	12000 BC.
7	Avesta	600 BC.
8	Arabic	328 BC.

It is clear that Sanskrit is one among the ancient languages of the world. As Sanskrit was written and read in India, we have to search for documents relating to Jesus in this language. Fortunately, we were able to locate some rare Sanskrit manuscripts, written in *Sharda* alphabets, in Kashmir.

THE BHAVISHYA-MAHA-PURANA

In Sanskrit, the word Purana means ancient history. The Puranas are considered sacred by the Hindus. Out of the eighteen volumes, the ninth of this series is named *Bhavishya Maha Purana*, which means prophecies about future. Among other things, it mentions that in India, in addition to the area under the Brahmanic rule, the devotees of Moses are spread over the rest of the land. It is evident that it refers to the Jewish settlements in the Northern regions of India. The *Bhavishya Maha Purana* is an ancient Sanskrit work ascribed to Suta, said to have been compiled in 3191 Laukika year corresponding to 115 AD. Though the manuscript is written in the *Sharda*, its language is Sanskrit. It was sent by the Maharaja of Kashmir to the Research Institute, Poona, for translation and was published at Mumbai in 1910. It was also translated into Hindi and two commentaries have been published on it so far. The *Bhavishya Maha Purana* is one of the most important and independent original sources of information about the visit of Jesus Christ to Kashmir. It may be remarked that the manuscript was written by a Hindu saint long before the advent of Islam. Further, the Hindus have no religious connections with either the Jews or the Christians or the Muslims. Hence, information provided in the *Bhavishya Maha Purana*, though very brief, is historically important. It relates to the meeting of Jesus

Christ with the Raja of the Sakas, or the Scythian tribes, who had conquered Northern India and Kashmir, during the first century. The translation of the relevant verses is given as under:

O, King!
I hail from a land, far away;
Where there is no truth,
And evil knows no limits.
I appeared in the Mleecha country,
And I suffered at their hands.
I am nown as the Son of God, (Ishvara – Putram)
I am born of a virgin. (Kanya – Garbam)
I teach love, truth and purity of heart.
I ask human beings to serve the Lord.
The Lord is in the centre of the sun,
And the elements;
And God;
And the sun are forever.
Bliss giving God being always in my heart,
My name has been established as Isa-Masih.

THE RAJATARANGINI

It is an important historical work in Sanskrit written by Kalahana in about 1148. The *Rajatarangini* is the oldest available history of Kashmir from earliest times. It has been translated from Sanskrit into English by Aurel Stein in 1900 and by Dr. Tokan Sumi into Japanese in 1970. This historical work elaborately describes the crucifixion of a saint, surnamed *Samdhimati* meaning the Spirit of God, the disciple of guru Isana. While the saviour is named as Isana, the crucified is named as *Samdhimatti*, the Prince of the Aryas. However, this tradition regarding putting a saint on the cross, recorded in an ancient recording is reproduced here:

'At that time there spread by the force of future events, a mysterious report from house to house decalred; To Samdhimatti will belong the Kingdom.

The king there upon threw him into prison and there he pined with his legs tormented by cruel fetters. The king there upon thought that the only way to frustrate the decree of fate was to kill him.

If foolish men prepare a device to work off a coming event, one may be sure that fate intends to open new avenues. Then under the orders of the king, Samdhimatti, the sage, was put on the cross by savage executioners.

The news reached Isana, the great guru and he proceeded to the place of execution, where his disciple Samdhimatti had suffered without a sympathiser. He found him reduced to a skeleton on the cross.

*Woe, that I see thee today,
O, dear, in this condition.*

He then drew forth the bone, which the cross had pierced through. He carried away the skeleton, but on his forehead he read inscribed as below:

He will have poor life, imprisonment, death on the cross and still thereafter a throne. Fate is the embodiment of all miracles; what else but fate would bring him to life again.

Then he stayed at that very place, in his anxiety to see the fulfilment of the prediction and watched the Skelton. He smelt a heavenly perfume of incense in the middle of the night. Hidden behind the tree, he then saw the Skelton, being fitted up with all its limbs. He resembled a person just arisen from deep sleep, covered with heavenly ointments. Then Samdhimatti, who wore a magnificent dress and a wreath, recovered memory of his past and bowed with reverence before his guru, Isana.

The above narration thereby reveals that Samdhimatti, also known as the spirit of God, was put on the stake, but resurrected like Jesus.

NATHA NAMAVALI

Jesus belonged to the sect of the Essenes, of which John the Baptist was also member. John baptised Christ in a river, and the ceremony employed was a very similar to that which is performed to this day among the *yogis* when they take their ablutions in the sacred rivers of India. In the *Song of the Yogi*, which the Natha Yogis sing, there are also references to Isha and to John the Baptist.

My friend, to what country did Ishai go, and to what country went John?

My friend, where is the guru of the gurus and where is your mind resting?

My friend, Ishai has gone towards Arabia, John towards Egypt.

My friend, Ishai is the Guru of my gurus. The mind of the yogi rests only in the yogi.

The Natha Yogis of the Vindhya-chal Mountains name their scripture as the *Natha namavali*. Among the lives of the great *gurus* of this cult, described in this *Sutra*, is like a *guru* named Ishai Natha. He came to India at the age of fourteen, and after sixteen long years of *Tapsiya* he came to understand the science of *Samadhi*. After this he went back to his own country and began his ministry. Soon, however, the Jews, who were his enemies conspired against him and had him crucified. At the time of crucifixion Ishai Natha entered into *Samadhi*. Seeing him thus, the Jews presumed he was dead and buried him in a tomb. At that very moment, however, one of his *Gurus*, the great Chetan Natha happened to be engaged in profound meditation in the Himalayas. He saw in a vision the tortures Ishai Natha was undergoing. He therefore made his body lighter than air and flew over to the land of Israel. The day of his arrival was marked with thunder and lightning, for the gods were angry and the whole world trembled.

The Chetan Natha took the body of Ishai Natha from the tomb and woke him from his *Samadhi*, and led him off to the sacred land of the Aryans.

The above information given in the *Natha Namavali* establishes survival of Jesus on the cross and his departure towards the East. It is interesting that we are further informed in this *Sutra* that ISHAI NATHA established his Ashram in the lower regions of the Himalayas.

TIBETAN SOURCES

The message of Jesus Christ was carried by his disciples and devotees to Parthia, Sogdiana, Gandara and other regions of Central Asia during the first century. The Buddhists of these countries were well acquainted with Jesus, because for them, he was the future Buddha. There is a very old mention by Hippolytus of the *Book of Revelation* from the land of the Seres in Parthia. We even learn from Hippolytus that the Book of Elxai itself originated from Parthia. According to this author, Elxai received from the *Seres of Parthia*. In that time *Seres* was a designation of a nation which produced silk and lived above India, i.e., the Chinese or Tibetans. As the trade with Chinese silk passed through Parthia, the *Seres of Parthia* are Chinese or Tibetans, who came to the Parthian territory. Thus, the Book of Elxai was supposed by its readers or by its author to be sort of Chinese or Tibetan Gospel.

It is a historical fact that Hippolytus was the Bishop of Rome in about 220 AD. His specific mention of the *Book of Revelations* shows that the Western Christians of the third century knew of Eastern books of Judaeo-Christian content. Elxai was the incarnation of God and his sect believed in successive incarnation of the heavenly beings. We also know that the Buddhists believe in the incarnation of Buddha or Bodhisattavas and parallelism in both the doctrines cannot be doubted. History records that the Ebionites also cherished such beliefs. As such, there is no wonder, that our search among the fragments from the Buddhist monasteries, will tell us something in detail about the unknown life of Jesus Christ.

Hence, there is every need to find out documents, which would be lying buried under the huge collections of manuscripts in the Gumpas of Ladakh and Tibet.

One such manuscript is entitled *Grub-tha Thams-chand kyi Khuna dan Dod-Thsul Ston-pe Legs Shad Shel-gyi Melon*, which means; the History of Religions and Doctrines – the Glass Mirror. Originally, it is an ancient Chinese manuscript, which was translated into the Tibetan by Le-zan Cbhes-Kyi Nima. It gives the following information:

'Yesu, the teacher and founder of the religion, who was born miraculously, proclaimed himself as the Saviour of the world. He commanded his disciples to observe the ten vows, among which he prohibited manslaughter and attainment of eternal joy and happiness through good deeds. He preached that evil deeds plunges one into hell, that there is eternal torment and misery. A sin committed in a state of consciousness cannot be condoned and is unpardonable. This is one of the virtuous results emerging out of the doctrines of our Buddha. His doctrine did not spread extensively but survived in Asia for a long period. The above information is derived from the Chinese texts about the religions and doctrines.'

The above would clearly reveal that the Buddhists had great reverence for Jesus, who has been mentioned as Yesu, the Aramaic adoption of his name. It also shows that the Chinese also knew about the miraculous birth of Jesus.

THE UNKNOWN LIFE OF JESUS CHRIST

Nicholas Notovitch, who was a Russian traveller, visited Afghanistan in 1887. From that country he reached Kashmir in the same year. As he decided to return to Russia via Karakoram, he departed for Ladakh, via Zojila and reached Leh on the 1st of

November, 1887. He remained in the Hemis monastery for some days with the Buddhist *Lamas* or monks.

During his stay, he discovered the Tibetan manuscripts about the earlier life of Jesus Christ in the Hemis monastery. He transcribed these manuscripts with the help of an interpreter. Dr. Marx of the Morovian Mission of Leh attended him, during his illness and made a note about the findings of Notovitch in his diary.

Nicholas Notovitch returned to Russia and showed his manuscript to the authorities at Kiev, who told him not to publish the account. He then went to Rome and a Cardinal at Vatican offered to bribe him for the manuscript but he refused to comply. He went to Paris to seek some publisher for his work but no one was ready to help him. Ultimately, in 1890, he got his notes published in New York, under the title of, *The Life of Saint Issa*. This very work was published under the title of *The Unknown Life of Jesus Christ* in 1894 can be divided into three parts. The first part deals with the condition that led to his re-incarnation. The second part deals with his travels and studies in India upto the age of twenty-nine. The third part deals about his ministry in Palestine. After its publication, this book created a lot of controversy among the Christian scholars. The presence of Jesus in India prior to his crucifixion had shaken the foundation of Christianity. Some scholar's casted doubts about the existence of any author named, Nicholas Notovitch, and the others doubted even about the existence of any monastery having the name of Hemis. They claimed that the *Unknown Life of Jesus Christ* was a forgery and a fraud. In response to all these allegations, Nicholas Notovitch announced his existence and also gave the names of various people he had met during his travels. But he was condemned and criticised by the Anglican Church. For this purpose it obtained the services of the famous Orientalist from Oxford, Max Muller to refute the findings of Notovitch.

During this period, India was a part of the British Empire and they could do anything to remove these documents from Ladakh. Accordingly, the Christian Church Mission in India engaged the services of Ahmad Shah, a neo-Christian and Professor Doglas of the Government College, Agra to refute the Tibetan texts found by Nicolas Notovitch. Ahmad Shah lived in Ladakh from 1894 to 1897 and published a book entitled, *Four Years in Tibet*. He admits that his sole aim to visit Ladakh was to refute the find of Notovitch, a Russian, of a hither-to-unknown manuscript of a Tibetan version of the life of Christ between the ages of 12 and 30. Professor Doglas visited Ladakh in 1895 for necessary investigations. Later, he wrote that the work of Notovitch was a literary forgery. On the strength of his article, a further wave of condemnation and insults swept over Notovitch. Since then, it has been a continuous practice with the Church to trace, buy, confiscate and steal ancient documents referring to Jesus's life in the East.

CENTRAL ASIAN MANUSCRIPTS

Central Asia has been the home of several exotic civilizations. It has also remained a seat of vast empires. There was a period when many cultures, the Greek, the Buddhist, the Islamic, flourished in this region. It has been a birthplace of many prophets, philosophers and great men. The vastness and richness of its various cultures can be proved with only one sentence that all great museums of the world do possess treasures of this region, without which, all these museums would look poor. It is a historical fact that the West has stolen caravan-loads of priceless treasures from the Central Asian temples, mosques, tombs, caves and sites. Among the chief robbers, mention may be made of Aurel Stein of England, Albert von Le Coq of Germany, Sven Hedin of Sweden, Paul Pelliot of France, Langdon Warner of the United States and Otani of Japan.

In 1907, Stein ravaged thousands of manuscripts and documents from the Tun-hang caves. These manuscripts were written in several Semitic alphabets. It is certain that some manuscripts

written in Aramaic pertained to Jesus. Stein intentionally concealed this information from the world for the sake of Christianity. He declared that '*these manuscripts embody teachings of Mani, which are almost same as those of Jesus Christ*'. His statement, though half-true, served as a warning to the Church, who then employed special missions to search out documents relating to Jesus for destruction? In this way, all information about Jesus has been destroyed, or kept concealed.

PERSIAN WORKS

There are several rare Persian and Arabic works, which provide valuable information about Jesus. These works come from Iran, Central Asia and Kashmir. As regards the Kashmiris, their written records, both ancient and modern, establish their descent from one of the tribes of Israel. The foremost historian of Kashmir was Mulla Nadiri, who began his *Tarikh-i-Kashmir* in the reign of Sultan Sikander (1378-1416). The next historian was Mulla Ahmad, who wrote his book *Waqaya-i-Kashmir* in 1426. In both these works, it is categorically stated that the inhabitants of Kashmir are of the Semitic stock. Another book of history, which mentions this fact, is *Hashmat-i-Kashmir*, written by Abdul Qadir in 1820. He states that the inhabitants of Kashmir are the Children of Israel and they had come from the *Holy Land*. Some of the most important and rare Persian works, which provide useful information about Jesus Christ, are given as under:

RAUZA-TUS-SAFA

It is a biography of the prophets, kings and caliphs, in seven volumes, written by Mir Mohiammad in year 836 AH. (1417 AD.). It deals with the odyssey of Jesus Christ from Jerusalem to Nisibis.

TAWARIKH-I-KASHMIR

This is the famous work by Mulla Nadri, the first Muslim historian of Kashmir. It deals with the events leading to the declaration of his ministry in Kashmir, when Jesus Christ arrived in Kashmir and declared himself as the Son of God, named as Masiah and the Prophet sent to the valley. Mulla Nadri records in his *Tawarikh-i-Kashmir* as under:

'During this time Hazrat Yuz-Asaph, having come from the Holy Land to this Holy valley, proclaimed his prophethood. He devoted his days and nights in prayers and having attained higher sphere of spiritual virtues, declared himself a prophet for the Kashmiris.

I have seen in a book of Hindus that this prophet was really Hazrat Issa, the Spirit of God, who had assumed the name of Yuz-Asaph in Kashmir. He spent his life in this valley and after his demise was alid to rest in the locality of Anzmar, Srinagar. It is also said that the aura of prophethood emanates from the tomb of this prophet.'

Late Sahibzada Basharat Salim of Srinagar, Kashmir, who claimed himself to be a descendent of Hazrat Yuz-Asaph has the following remarks about the *Tawarikh-i-Kashmir* by Mulla Nadri:

'Mulla Nadri's Persian book Tawarikh-i-Kashmir is an authentic historical document with enormous and convincing details about our family, i.e. the family of Holy Yuza Asaph. In fact this precious historical document is our family's property and has been in the private possessions of my revered late father, Sahibzada Ghulam Mohiyuddin.

KAMAL-UD-DIN

Kamal-ud-Din also known as *Kashful Hairat* or *Ikmal-ud-Din* in Persian and written by the great oriental writer and historian Al-Shaikh-us-Sadiq Abi-Jafar Muhammad known as Al Shaikh

Said-us-Sadiq who died at Khurassan in 962. He has described the travels of Yuz-Aspah in this famous book. This important source is considered by western orientalist to be of great value. It was first printed by Aga Mir Baqar in the Sayyid-us-Sanad Press in Iran in 1782 and was translated into German by Professor Muller of Heidelberg University. Al Shaikh Said-us-Sadiq had travelled a good deal during his lifetime and collected much material for this and his other 300 works.

In this book is mentioned the first travel of the Jesus to Sholabeth, or Ceylon and other places. The second journey of the Lord terminating finally in Kashmir is also mentioned. His sayings and teachings are also briefly mentioned, which are similar to the sayings of Jesus as given in the Gospels. It is also mentioned that at the approach of death, Yuz-Asaph sent for his disciple Thomas and expressed his last will to him about carrying on his mission. He directed Thomas to prepare a tomb for him at the very place he would breathe his last. He then stretched his legs towards the West and kept his head towards the East, and passed away.

'Then Yuzu Asaph after roaming about in many cities, reached that country which is called Kashmir. He travelled in it far and wide and stayed there and spent his remaining life there, until death overtook him, and he left the earthly body and was elevated towards the Light. But before his death he sent for a disciple of his, Ba'bad by name, who used to serve him and was well-versed in all matters. He expressed his last will to him and said: My time for departing from this world has come. Carry on your duties properly and directed Ba'bad to prepare a tomb over him at the very place he died. He then stretched his legs towards the West and head towards the East and died. May God bless him.'

AHWAL-I-AHRLIYAN-I-PARAS

Written in Persian, by Agha Mustaffa, narrates the prables of Yuz-Asaph as recorded in the Persian traditions. It mentions that he came from the West to Persia, preached there and many became his devotees. It was published in Tehran in 1909.

TARIKH-I-AZAMI

Khawaja Muhammad Azam of Deedamari is one of the famous historians of Kashmir. He completed his history of Kashmir in 1827, which is known as *Tarikh-i-Azami*. The work was the first printed at Lahore in 1814 AD. He writes:

'Besides that grave (of Syed Nasir-ud-Din in Khaniyar) there is a tomb. It is well known amongst the people of the locality that there lies a Prophet who had come to Kashmir in ancient times. It is now known as the place of the Prophet. I have seen in a book of history that he had come, after great tribulations, from a great distance.

It is said that a prince, after undergoing a good deal of penance and perseverance and through devotion and prayers, had become the Messenger of God to the people of Kashmir. On reaching Kashmir, he invited people to his religion and after death was laid to rest in Anzmarah. In that book the name of the Prophet is given as Yuzu Asaph. Anzmarah is in Khanyar. Many pious people and especially the spiritual guide of the author; Mulla Inayatullah Shaul, says that while visiting the tomb, Divine grace and blessings of Prophethood were witnessed.'

AIN-UL-HAYAT

Ibn-i-Muhammad Hadi Muhammad Ismail, the author of *Ain-ul-Hayat* devotes a chapter to Yuzu Aspah under the caption: *Description of the Aevents concerning Yuzu Asaph*, in which he

mentions the various journeys of Yuzu Asaph and gives details of his teachings.

'He went to many cities and preached to the people of those cities. At last he reached the city of Kashmir. He invited its inhabitants to righteousness and resided there till death approached him, and his Holy Spirit departed from his earthly body and went to rest with God. But before his death he called his companion Ba'bad and made a will and directed him to construct a tomb for him. He laid himself with his head towards the East and stretched his legs towards the West, and went to the place of Eternity.'

WAJEEZ-UT-TAWARIKH

Khwaja Nabba Shah *alias* Ghulam Nabi Khanyari wrote his history of Kashmir in 1896 under the title of *Wajeez-ut-Tawarikh*. While referring to the tomb of Sayyid Nasir-uddin, he also describes the Tomb of Yuzu Asaph in these words:

'The tomb of Syed Nasir-uddin is in Mohalla Khanyar and is also known as Rasabal. There is also the tomb of Yuzu Asaph, the Prophet. He was a prince and had come to this place. Through prayers and because of his piety he had come as a messenger to the people of Kashmir, and he preached to them. It is said that at that time Raja Gopadatta was the ruler. There was a hole in the Western wall of the Tomb, out of which the aroma of musk used to emanate. A woman with an infant child came to pay her respects. The child passed urine and it went into the hole. The woman became insane!'

TAWARIKH-I-KASHMIR

Pir Ghulam Hassan Khuihami (1833-1898) was a noted historian of Kashmir, who compiled his monumental history of Kashmir in 4 volumes. The first volume deals with geography and

the second volume deals with political history of Kashmir from earliest times to 1896. The third and the fourth volumes are devoted to the life and works of saints, scholars and poets of mediaeval and modern times. Volume-III is entitled as the *Tarikh-i-Aulia-i-Kashir*. In it, he refers to the tomb of Yuzu Asaph in these words:

'It is said that therein lies buried a Prophet who, in ancient times was raised for the people of Kashmir.'

Pirzada Ghulam Hassan then quotes Khwaja Muhammad Azam and says:

'This man was a prince and through extensive prayers reached the stage of prophethood (Darja-i-Paighambari). His burial place is in Khanyar and it is known as Tomb of a Prophet (Qabr-i-Paighambar).'

HASMAT-I-KASHMIR

Abdul Qadir wrote a book in Persian on the history of Kashmir in 1748 entitled: *Hashmat-i-Kashmir*. In it, he refers to the grave of a prophet, from the *People of the Book*, which is situated at Khanyar in Srinagar, Kashmir. The term *People of the Book* is applied to the followers of Judaism and Christianity, by the Muslims. He writes:

'The Tomb is described by the people of the locality to be that of a Paighambar-i-Ahl-i-Kitab (Prophet of the People of the Book).'

The term *Ahl-i-Kitab* means the people, who were blessed with revealed scriptures like the *Holy Tora*, the *Holy Bible* and the *Holy Quran*.

WAQIAT-I-KASHMIR

Bad-uddin Qasim (1741-1781) wrote a book in Persian, entitled *Waqiat-i-Kashmir, Janat Nazir*. While referring to the tomb of Yuzu Asaph, he says:

'The assertion of the people of knowledge is that one of the disciples of Jesus is buried there, from whose tomb emanates Divine grace and blessings.'

It is noteworthy that he connects this tomb with one of the disciples of Jesus Christ, without mentioning his name. However, it is significant that he refers to the Tomb having existed during the period of Jesus Christ.

TRAVELS IN CENTRAL ASIA

Travels in Central Asia by Meer Izzut-oollah, in the years 1812-1813 was translated into English by Captain Henderson, attached to the Foreign Office of the Government of India. It was printed at the Foreign Department Press at Calcutta, India in 1872. Meer Izzut-oollah undertook his journey to Central Asia on the 20th of April, 1812 and committed to writing all that he himself saw and heard.

His work contains an account of his travel to Bokhara and a description of each day's journey from Attock to Kashmir, from Kashmir to Ladakh, from Ladakh to Yarkand, from Yarkand to Kashgar and from that place to China. He travelled from Kashgar to Samarkand, from Samarkand to Bokhara, from Bokhara to Balkh and from there to Kabul. He has provided an interesting and thought provoking account of the similarities between the Buddhists and the Christians. Among other things, he tells us about the sculptured figure, representing Jesus Christ, the Trinity and the Bible, which was revealed to the Tibetan, in the language, which has now become unintelligible. Hippolytus had made mention of

the *Book of Revelation* and the *Book of Elxai*, to have originated from the land of the Seres in Parthia. The term Seres refers to the silk producing nation of the Chinese and the Tibetans. Both the above books are supposed to be a sort of the Chinese or the Tibetan Gospels.

THE CRUCIFIXION BY AN EYEWITNESS

The above title was published by the Indo-American Book Co. Chicago in 1907 as Supplemental Harmonic Series, as a second edition. It is stated in its introduction that the substance given in the book was first published there in 1873 but it was withdrawn from circulation and all its copies alongwith its plates were destroyed. But, one copy found its way into the possession of a prominent Mason in the State of Massachusetts and remained with him up till 1907. The book is a translation from the Latin manuscript in possession of the Masanic Fraternity in Germany. Accordingly, it was re-published in 1907.

The above work contains the translation of the letter written by a member of the Essenes Order to another member in Alexanderia, just seven years after crucifixion. It gives an eyewitness account of the crucifixion, and the method by which, the Jesus Christ was saved from death on the Cross.

THE AQUARIAN GOSPEL OF JESUS THE CHRIST

The *Aquarian Gospel of Jesus the Christ* was compiled by Levi H. Dowling before 1907, after many years of study and silent meditation. The Gospel tells us the story of Jesus Christ and also gives a complete record of the period spent by him in Tibet, India, Persia, Egypt and Greece. Levi was a student of world religions and it is possible that he may have borrowed information for his Gospel from the following works:

1. *Crucifixion by an Eyewitness*, 1873.
2. *Life of Saint Issa*, 1890.
3. *The Unknown Life of Christ*, 1894.

MASIH HINDUSTAN MEIN

In Urdu, *Masih Hindustan Mein* is a work of research by Mirza Ghulam Ahmad, the founder of Ahmadiyas in Islam. This treatise has been translated from Urdu into English, entitled; *Jesus in India*. The original work was published in 1908. The main thesis expounded in this research work is the escape from death of Jesus Christ on the cross and his subsequent journey to India in quest of the lost tribes of Israel. Most important portion of the treatise deals with similarities between Buddhism and Christianity. The author is of opinion that Jesus Christ came to India after crucifixion and his teachings were imbibed into the Buddhist scriptures by the followers of that religion. This important research work deals with the escape of Jesus Christ from death, his recovery and healing of the wounds of Jesus and his journey towards the East in search of the lost tribes, and his demise in Kashmir. As the founder of a new sect in Islam, Mirza Ghulam Ahmad writes with religious zeal, which is mingled with his beliefs, aspirations and teachings. That is the reason that the arguments produced in this work have tremendously affected Muslim thought and disturbed Christian thinking.

THE GATES OF INDIA

The Gates of India by Colonel Sir Thomas Holdich was published by Macmillan and Co. London in 1910. He has investigated the routes which were used by explorers into the hinterland of India. He states that during ancient times, a variety of people or tribes either migrated or were deported from the Middle East, through Persia to North West India. He has further stated that there was an easy highway from Mesopotamia to Afghanistan for centuries. He says:

'Thus it was that the people of Western Asia – Egyptians, Israelities, Jews, Phoenicians, Assyrians, Babylonians, and even Greeks – were transported over vast distance by land and a movement given to the human race in that part of the world which has infinitely complicated the science of ethnology. There is not an important tribe of people in all hinterland of India that has not been drafted from somewhere. From Persia and Media, from Aria and Skythia, from Greece and Arabia, from Syria and Mesopotamia they have come and their coming can generally be traced historically, and their traditions of origin proved to be true. But there is one important people, who call themselves Ben-i-Israel, who claim a descent from Kish, who adopted a strange mixture of Mosaic Law and Hindu ordinance in their moral code, who keep a feast which strangely accords with the Passover, who hate the Jews with a traditional hatred, and for whom no one has been able to suggest any other origin than the one they claim and claim with determined force; and these people ruled Afghanistan.'

QABR-I-MASIH

Based on the ethnological studies of the Kashmiris, Mufti Mohammad Sadiq wrote a book in Urdu entitled *Qabr-i-Masih*, which was published in 1936. Being a scholar of repute, he has provided evidence to prove the thesis that the Kashmiris are a Semite race. He deals with at length to show parallel words in Hebrew and Kashmiri languages. By providing conclusive evidence, he showed that the Kashmiris have adopted the same rituals, customs and manners that are a hallmark of the Jews. He gives a chapter on the Tomb of Yuzu Aspah and historical evidence to show that Yuzu Aspah is the name given by Kashmiris to Jesus Christ.

As he was a missionary of the Ahmadiyas, his work is mingled with his personal beliefs and thinking. However, the

Qabr-i-Masih is very useful work which formed the basis of a more elaborative work by Khwaja Nazir Ahmad, who wrote; *Jesus in Heaven on Earth*, in 1952.

THE PASSOVER PLOT

In this book, Hugh J. Schonfield has given a novel interpretation about the events in the life of Jesus Christ. To him, Jesus was an actor, who deliberately undertook to fulfil the prophecies contained in the *Old Testament*, regarding coming of the Messiah and deliberately planned to get himself crucified. There is a tendency among some European scholars to wave out, such fantastic tales around the life of Jesus Christ.

NEW TESTAMENT CHRISTOLOGY

The Foundations of New Testament Christology by R.H. Fuller is a fine study of the historical Jesus, in the light of the message and witness of the post-ressurrection Church. It seeks to connect the teachings contained in the Gospels with the old and ancient scriptures of the Hellenistic Judaism, and other mystery cults.

THE NAZERINE GOSPEL RETOLOD

Robert Graves and Joshua Podro, working together, have made an objective study of the teachings of Jesus Christ, and their work, includes some of the original apolalyptic books, which had been dropped under orders of the Bishop of Rome. Both the above-mentioned authors wrote another book, entitled; *Jesus in Rome*, which deals with post crucifixion period in the life of Jesus Christ. The Jesuits have burnt both the books.

ASRAR-I-KASHIR

Written in Urdu, the *Asrar-i-Kashir* by Dr. Aziz Ahmad, published in 1964 is the first anthropological and ethnological

study of Kashmir. It is an attempt for the comparative study of rituals, customs, art, architecture, ornaments and rites of the Israelites and the Kashmiris. The author has taken up numerous topics with the result that he has not been able to do justice with each subject. Secondly, where the author does not succeed in getting an authority of reference, he takes the help of divine inspiration or dream and tries to prove his point. As such the work by the author is incomplete. However, the book is valuable for, it encourages us to look for those subjects – linguistics, ethnology, culture, which have remained overlooked uptill now.

A MISSION TO BOKHARA

A Mission to Bokhara, was originally published in 1845. Joseph Wolf, himself a Christian Jew and an Anglican Clergyman tells us that he came across Israelites in Persia, Kurdiatan, Khurasan, Kokand, Bokhara and Samarkand. He found the Jews of Bokhara and Khurasan to be quite ignorant of certain facts of history involving the Jews; for example, the story of Jesus. He felt that this proved their descent from the ten tribes who never returned to Palestine after their Babylonian captivity.

JESUS NICHTAM KRUEZ GESTORBEN

In the Cetherdal of St. John in Turin, Italy there is a religious relic of world importance reputed to be the burial cloth of Jesus Christ. This linen is 14 feet, 3 inches long and 3 feet, 7 inches wide, carrying a negative image of a man with wounds similar to those suffered by Jesus. This burial cloth is unquestionably very very old and its history is known since 544, when Bishop Eulalio's declared that the portrait found in Edessa in 540 was an impression not made by human hands. In 1898, when this holy relic was again shown to the public in Italy, a photographer named Secondo Pia photographed it in detail. After developing the glass plates in his darkroom, he discovered the imprinted face of a crucified person with a close likeness to the pictures of Jesus. The photograph showed the body with wound

marks, the spear mark in the right side and the bloodstains caused by nails. Since then scientists, doctors and scholars have come up with their findings contrary to or in favour of the religious belief of the Christians.

Jesus Nichtam Kreuz Gestorben by Kurt Berna, in German, published by Verlag Hans Naber, Stuttgart came out in 1952. It is a scientific study of the Turin Shroud, the marks of burning, bodily impresson and the marks of blood on it. Subsequently, Kurt Berna has come to the following conclusions:

- a) The Holy Shroud is the original burial cloth of Jesus Christ.
- b) He, having been removed from the Cross was laid in this linen.
- c) He was not dead at that time, and the blood marks on the linen show existence of the flow of blood.

JESUS IN HEAVEN ON EARTH

It is a standard work of research by Khwaja Nazir Ahmad, first published by the Woking Mission and Literary Trust, the Mosque, Woking, England in 1952. Since, then, its many editions have appeared. The book is well documented, and contains an exhaustive bibliography. As the author belongs to the Ahmadiya community, he has mixed his own beliefs with facts of history, aiming at destroying the Christian doctrines. He says:

'The enquiry upon which I am about to enter may result in the annihilation of the greatest and most valuable part of that which Christians have been won't to believe concerning their saviour Jesus.'

Despite this major defect, the book contains valuable source material on the unknown life of Jesus Christ. The material pertaining to the lost ten tribes and their racial connections with the

Afghans and the Kashmiris is a valuable contribution to historical research.

THE CRUMBLING OF THE CROSS

Written by Mumtaz Ahmad Faruqui and published by the Ahmadiyya Anjuman Ishaat-i-Islam, Lahore, Pakistan, in 1973, this book is basically a summary of the above-mentioned book, but contains a resume of scientific studies done on the Holy Shroud at Turin. The author has given translated extracts from *Jesus Nicht Am Kreuz Gestorben* by Kurt Berna, in the appendix. As the name of the book suggests, the author who is member of the Ahmadiya community is out to destroy the Christian beliefs.

JESUS DIED IN KASHMIR

This work by Andreas Faber Kaiser appeared first in Spanish under the title of *Jesus Vivo Y Murio En Cashemira*, in 1976, from ATE, Barcelona, Spain and its English version has been published by Gordon and Cremonesi, London in 1977. The author has tried to compile a concise documentary dossier of all that is known about the second life of Jesus Christ and his demise in Kashmir. The main aim of the book is to inform the West about the matters, which have an important bearing on the Christian beliefs. In the end he says:

'Definitive proof is lacking, and for this reason I believe that the tomb in question should be opened for scientific investigation. In addition I propose that, in order to search out the truth in a scientifically objective manner a world congress of Bible scholars, linguists, orientals and specialists in Islam and ancient history should be convoked. Only by these means it is possible to arrive at a firm, unbiased conclusion.'

The author was provided with all useful research material on the subject by the present writer, and he acknowledges it, in his book.

'Professor Hassnain is an authority on archaeology and anthropology in Kashmir. He has carried out an extensive research on the past history of this land and its people, with much care and sincerity. He is the only living authority after Khwaja Nazir Ahmad, who has conducted extensive researches on the Tomb of Jesus in Kashmir. He provided me with all precious source material and helped me to produce this book.'

THE TURIN SHORUD

In his book on the Holy Shorud, Ian Wilson has drawn together all the historical and scientific facts about the burial cloth of Jesus Christ, which is preserved in the Cathedral of St. John in Turin, Italy. This valuable book informs about the presence of human blood and pollin grains on the cloth, which shows that the Shroud may have once wrapped the body of Jesus Christ. It took him 12 years to investigate the truth about the relic. He has traced the history of the Shroud during the last two thousand years.

DIE MESSIAS LEGITIMATION JESU

This work by Helmut Goeckel deals with a number of subjects concerning Christology. The author traces the conception of a Messiah in the Old Testament and the New Testament. After tracing the history of various religions, the author describes in detail, rise and fall of Judaism. This work has a useful chapter on the Essenes of Qumran. After this, the author takes up the life of Jesus Christ, his ministry in Palestine and his mission in the East. The author discusses similarities between Christianity and Buddhism and then closes his book with a chronology.

THE LOST YEARS OF JESUS

For the first time, Elizabeth Clare Prophet brings together the testimony of four eyewitnesses of the Tibetan scrolls, giving

detailed description about the pilgrimage of Jesus Chrst from Jerusalem to India. With the througness of s determined disciple turned detective she tells the intriguing story of the international controversy that arose when the Tibetan scrolls were first discovered in 1887 by Nicholas Notovitch. The author puts together the missing pieces in the early life of Jesus and reveals that from age thirteen to age twenty-nine; he was both a student and a teacher in India. According to her, what Jesus was to say later in Palestine, he had already learnt in India among the Buddhists.

THE KING OF THE JEWS

The book published in 1987 by Dr. Johan Forsstrom, is in reality a thesis submitted by him for an award of a Degree by the Ruhunu University of Sri Lanka. He has dedicated his book to the *Hebrew Buddhist Jeshua or Jesus, who passed away in Srinagar, Kashmir in the year 110 AD*. According to the author, the crucifixion is a 'cock and bull' story. He says that it was some one else who was crucified and it was Christ who married and migrated to France. According to him, Jesus was another peson who came to India twice and was buried in Kashmir. The 4th and the 5th chapter of the book deal with the teachings of Buddhism and the Essenes. The author openly scolds and speaks against Christianity and this bias has surpassed his thinking. The last chapter provides valuable information on subjects like, *Buddhism and Greek Thought, Buddhism and Islam and Buddhism and Vegeterianism*. Equally important in the information, he provides about late Basharat Saleem, who claimed to be the descendent of Jesus Christ. This work contains much information on the books on the Essenes.

SAVING THE SAVIOR

Abubakr Ben Ishmael Salahuddin, is the author of *Saving the Savior*, published by him in 2001 from Illinois, USA. He examines the theory about the physical survival of Jesus Christ after crucifixion and his tomb in Srinagar, Kashmir, India. Claiming himself a staunch Ahmadi Muslim, he feels that he must

detach himself from his personal beliefs and be fair and impartial. The author starts his discussion by describing Jesus in the light of Islamic sources, such as the Quran and the *Hadis*. Then he proceeds to explain the connections of Jesus with Buddhism. He quotes from Nicholas Notovitch and Khwaja Nazir Ahmad's – *The Unknown Life of St. Issa and the Jesus in Heaven on Earth*. The 9th chapter deals with important Eastern sources – documents and manuscripts supplied by this author to him. In the *Saving the Savior*, the author has tried to explore those intimate religious beliefs, which are dear to the followers of the major religions of the world. In this regard, his book is definitely against Christian belief and dogma and pro-Ahmadiyya cause and activities.

JESUS AND MOSES:

Gene D. Matlock has authored a book, entitled, *Jesus and Moses are Buried in India*, which has been published by Auhtors Choice Press, New York in 2000. The book is the result of a long and patient research conducted by the author by going through all available research material on a new kind of research on the Biblical history.

It was in 1980, when the author got a shock of his life to find the location of the Biblical river 'Cophen' in India. After this, he decided to delve further to find the original home of the Hebrews in India. Basing his theory on the linguistic similarities between Hebrew and some Indian languages, the author has discovered that the whole of the Bible-land was colonised by the Indians during pre-historic times. His theory is that Abraham, balled Brahma, the Ceator god of Hinduism was '*the founder of all worlds*', and major religions, and which includes Judaism, Christianity and Islam also. The lost tribes of Israel never got lost, but returned to their land of origin. In this regard, he describes the Yadavas clans, who claim a Hebrew descent. Many other Indian clans and traditions associated with the Khapirus had their namesakes in Israel. However, even the roots of the Lost Tribes are

buried deep in Indian pre-history. The Yadavs of India came to be known as the Yehudis of Palestine.

The author has quoted from a number of books, abundant archaeological and linguistic evidence to discover the traditions and legends about the great Jewish kings, Kish Saul, David and Solomon in Afghanistan, Pakistan and India.

CHRIST: The Book of Doubts and Book of Truth

Markus von Friedland, a renowned scholar of Switzerland has authored the following works:

1. Christ – What Happened after Golgatha.
2. Christ – The Book of Douts.
3. Christ – The Book of Truth.
4. Christ – A Trilogy Narrative.

The above books deal with the life of Christ, before and after crucifixion; with the life of Thomas in South India and with the three lives of Lars Andronikus Porsenna, an Etruccan prince, who accompanies Jesus Christ during his travels.

THE HIDDEN YEARS OF JESUS

Dr. Hans Juergen Trebst has published his researches on Nicolas Notovitch's, *the Unknown Life of St. Issa*, in German and English, entitled '*The Hidden Years of Jesus*'. His work is a real piece of research, even to the minutist detail. The author is balanced and impartial upto the last word.

Buddha and Jesus in the First Century Kushan Coins

Alexander the Great, who aspired to become the Lord of Asia, started his victorious march towards the East in the year 334 BC. Having subdued Turkey, Syria and Palestine, Egypt and Mesopotamia, he marched towards Persia. After having overrun Persia and Bactria, he extended the Greek Empire right up to the banks of the river Indus. In 326 BC he advanced with the Greek army into the North-Western India and reached banks of the river Jehlum in Punjab. Thus, he set up a vast Greek empire extending from Asia Minor to Punjab. After his death, his empire fell into pieces. As a result, the whole of the North-Western India divided itself into the two independent states of Bactria and Parthia. Among the Bactrian rulers, mention may be made of Euthydemus, the founder, Appolodotos and Menandrou, who later embraced Buddhism. All these kings ruled over Kashmir also and their coins have been unearthed in the valley.

Soon after Menandrou's death, the Bactrian kingdom got parceled out among Azez, Starato and Maues. From the North, the Kushanas started inroads into the Greek kingdom and by 80 B.C the Greeks had lost their control over the North-Western India.

GONDOPHARES AND ST. THOMAS

Among the Bactrian and Parthian kings whose sway-political or economic, over Kashmir is established by a large number of coins found in the valley, mention may be made of Eukratides the Great(175 B.C) and Gondopharos the Great(19A.D). In the Apocryphal Acts of St. Thomas, it is

mentioned without any ambiguity that Thomas traveled to India and met Gondopharos.

From the study of coins, it has become clear that there may be one or three kings with the same names with slight difference. One king is Godophares, the other is Gonda Gudavharas, the third is Gudavharasusna. R.C. Senior in his research paper entitled: More Gondophares, less Azez and just who met St. Thomas has tried to fix the reign of Gondophares the Great.

THE KUSHANAS

In the Chinese Annals, the Kushanas are stated to be belonging to the Yuchi tribe designated as Yuch-chin. A Chinese text, Hou-han-shu, gives an account about the conquest of Ta-hsia by the Yuch-chin, which consisted of five divisions. After some time, one of the division among this tribe, which is designated as Kuei-Shuang, over-powered the others and assumed a supreme position among the Yuch-chin. The Kushanas have been derived from the Chinese term, Kusishuang, mentioned above. We also learn from the Chinese sources that Chiu-chiu-chuch established his kingship over Kabul in the first century B.C. Subsequently, the Kushanas overpowered the Bactrian and Parthian chieftains and took hold of Gandhara, the Taxila region and Kashmir as far as to the Eastern side of the river Jehlum. In the early years of the first century, we come across the first famous king of the Kushanas, known as Shaonanoshao Kaneski Koshano the Emperor, Kanishka Koshana.

KASHMIR UNDER THE KUSHANAS

Kalhana, in his world renowned Sanskrit history of Kashmir the Rajatarangani, speaks about the three Trushka kings, Huska, Jushka and Kanishka, who ruled over Kashmir and founded

several towns. He describes them as patrons of the Buddhist Church.

The existence of the three villages of Huskapur, Juskapur and Kanispur even to the present times, clearly demonstrates their connection with the valley of Kashmir. These Kushan rulers have been mentioned in the Buddhist records and the Chinese Annals. We have ample evidence in coins about them.

But the great evidence about Kanishka tells us that he convened the 4th Buddhist Council in Kashmir. Besides a large audience, about 500 Arhatas, 500 Boddhisattavas and 500 Panditas participated in the day-to-day proceedings of this Council, which lasted for several months. For the first time in the history of Buddhism, freedom of expression was recognized, reconciliation affected between all the 18 sects and a progressive type of Buddhism was inaugurated and given the name of the Mahayana. What was the influence of the Christian thought and teachings on this Council is a subject of further research. We are struck with the extra-ordinary similarity between the doctrines and rituals of Buddhism and the Catholic Church, the dress of the monks belonging to the both religions is same. Modern researchers have come to believe that Christianity is the Buddhism of the West. Helger Kersten in his *Jesus Lived in India* writes:

During the important fourth Council of Kashmir under the auspices of Kanishka; Jesus must have been more than 80 years old, if he was still on earth. We have suggested that he may even have taken part in this event which was to have much great significance for the Buddhist world, as a revered holy man.

I may add that the final decisions arrived at in the 4th Buddhist Council were engraved upon a few thousand copper plates, then deposited in three stone boxes and put under the earth. As the reforms introduced in the Council are in close conformity with the teachings of Jesus Christ, the suggestion, made above may be

proved or disproved only by the study of these copper plates, which have not been discovered as yet despite naming of the site by the world famous Chinese traveler Hiuen Tsiang.

BODDO COIN

In the year 1969, I lectured on Buddhism in several universities in Japan. My lectures were published in a book form entitled *Buddhist Kashmir* which was published by Light & Life Publishers, New Delhi in 1973. While giving an account of the 4th Buddhist Council, I wrote as follows:

It was Kanishka who struck coins with the name of Buddha.

It is evident that in order to commemorate the important event-the 4th Buddhist Council in Kashmir, Kanishka minted the legend relating to Buddha on this coins.

Here is the description of this coin



BODDO

Obverse: Bearded king standing to left peaked helmet, trousers and heavy padded boots holding spear. Bactrian legend *Shionanosaho Kaneshki Koshano*.

Reverse: Standing male with nimbus about head and aura around body.

Bactrian legend: Boddo.

This copper coin was found out of a heap of Kushana coins in Kashmir and is preserved in the S.P.S Museum, Srinagar, Kashmir, India.

This coin establishes Kanishka's connections with the 4th Buddhist Council in Kashmir. While the above BODDO type coin found in Kashmir is of copper, another gold coin found bearing the same legend was found in at Jalalabad in Pakistan and is preserved in the British Museum, London.

COINS OF KASHMIR

The coins of Kashmir have not been classified and described as yet. The numismatics section of the Government Museums, Srinagar is very rich and holds thousands of coins from 200 B.C to 1923 A.D. In 1913, Mr. Bleazby compiled the first list of the coins preserved in the S.P.S Museum, Srinagar, Kashmir under the title: A list of Coins in the Pratap Singh Museum. However, it is not up to date and covers only a small portion of coins. Another attempt to classify some of the coins was done by Pandit Ram Chandra Kak, the Superintendent of Archaeology, Kashmir and published a hand book of the Archaeological & Numismatics sections of the Sri Pratap Singh Museum, Srinagar which was published in 1923. Out of a large collection weighing 120 kilograms of coins, he could select only 80 coins to represent the Indo-Bactrian, Scythian, Parthian, Kushan, Hindu, Muslim, Mughal, Afghan, Sikh and Dogra periods (220B.C – 1923A.D) in the history of Kashmir. In the recent past another lord of Kushan coins have been found in Maidan Chogal, Handwara, Kashmir.

REPRESENTATION OF DIVINITIES OF KUSHAN COINS

In his explanation of verse 171 of Kalhalana's Rajatarangani, M.A. Stein says that there are coins of Kanhiki exhibiting the figures of BOYADDO but more frequent are

representations of divinities from the Zoroastrian and Hindu Pantheon. Perhaps he has borrowed the name of Kanhiki from Al-Birune who states:

One of this series of kings was Kanik, the same who is said to have built the Vihara of Purushavar (Peshavar). It is evident that Stein refers to Kanishka who convened the fourth Buddhist Council in Kashmir and struck his coins with the legends, BODDO, BOSDO, BAGO, BOSDO, SAKAMANO, referring to Buddha.

A minute examination of the figures mentioned on these coins reveals that in most cases, the figures were not same and varied from coin to coin. As such Stein's main emphasis on figures is bound to mislead scholars in reading the legends. As such, delinking of legends with the images or figures imprinted on these coins deserves serious consideration. Until now, the etymology of the divinities shown on these coins was determined on the basis of figures due to the non availability of the script code, but, we have found it now. An exhaustive examination of the Kushana coins reveals the fact that in the majority of the coins there is no relation between the figures and the legends.

PREPOSITIONS

- i) It seems that the Kushan kings inscribed the names of numerous divinities on their coins to please people who revered these deities.
- ii) These Kushan kings were not sure about the correct names of the divinities. The net result was that they gave different spellings for the same divinity. As an instance the Buddha was named as BODDO in some coins and BOSDO in other coins. In case of Jesus, his name was described as UESHU, UEZU and YXSHU, UXSHY, UESHO, UZU and USHO.

iii) Further examination of the coins of Kanishka, Havishka, Vasudeva reveals that the reverse side of the coins carried legends in Bactrian of the local as well as foreign. After studying several hundred coins in the S.P.S Museum, Srinagar, Kashmir, India, the following prepositions were drawn:

- a) The pantheon of divinities is drawn from Greece, Asia Minor, Mesopotamia, Iran, Afghanistan, Kashmir, Tibet, China and India.
- b) There is a marked variation in the names of the divinities and their spellings change from time to time.
- c) The names of the divinities in most cases do not bear any connection with the images minted on coins. They are little more than names with no religious significance with the icon shown on the coin.

SCRIPT CODE

The images and the legends inscribed imprinted on the Kushana coins need further investigations. So far no authoritative and complete work on the images of all the deities has reached scholars. The matter of the fact is that out of more than one hundred such legends, only one third have been deciphered with varied versions. According to Rosen field, there are about 33 different divinities named on these coins. The study of these images and legends present two main problems ; the knowledge of religious cults and divinities-ancient and medieval of the countries extending from Egypt to China and secondly, the knowledge of all dialects, languages and scripts which were in vogue during the period in the above region. However many attempts have been made to read these legends and other inscriptions of the Kushanas, through Greek, Kharoshti and Brahmi scripts. The *Takht-i-Bahi* inscription relating to Godophares was read partly but no clear

indication about the date given in the inscription- year 130 has so far been ascertained. At the same time, it has not been possible to identify all the images minted on these coins. After over throwing the Greeks, the Kushans replaced the Greek language in favor of Bactrian but they retained the old script with some variations. This new script has been titled as Graeco Bactrian Script. It is based on the Bactrian inscription of Suruk Kotal, which was found in the German Turfan collection of 1958. It is gratifying to note that reading of legends on the reverse side of the Kushana coins has advanced due to the researches of Nicolas Sims -Williams a scholar of international repute and status. I greatly acknowledge the debt which I owe to him, for it was only his script code which made it possible for me to read some of these coin legends. For the sake of readers and scholars, I reproduce the script code in original, given on page 233 of the *Compendium Linguarum Iranicarum*, Wiesbaden 1989.

GRAECO-BACTRIAN SCRIPT CODE

	Typical letter forms		Likely phonetic values
	Rectangular	Cursive ²⁴	
α	Α	α	a, ā, initial ə-
β	Β	β	b, β
γ	Γ	γ	g, γ (γγ = [ŋg])
δ	Δ	δ	d
ε	Ε	ε	e (ει = [ī])
ζ	Ζ	ζ	z, ž, dz
η	Η	η	ē (final -ηιο = [-ē])
θ	Θ	θ	θ
ι	Ι	ι	y, i, ī
κ	Κ	κ	k
λ	Λ	λ	l
μ	Μ	μ	m
ν	Ν	ν	n
ο	Ο	ο	w, u, ū, o, ə, θ
π	Π	π	p
ρ	Ρ	ρ	r
σ	Σ	σ	ś
τ	Τ	τ	s, ts, dz
υ	Υ	υ	t
φ	Φ	φ	h (ou = [uh] or [ū])
χ	Χ	χ	f
ω	Ω	ω	x
			ō

NAME OF DIETIES

During examination of the coins , the following legends were located:

- | | | |
|---------------|---------------|----------------|
| 1. NANASHAO | 2. NANASHAU | 3. NANO |
| 4. NANU | 5. NANA | 6. NUNU |
| 7. SARAZO | 8. ERAYIYO | 9. AESHU |
| 10. ARDUXSHU | 11. MAO | 12. MAU |
| 13. MAUU | 14. UADU | 15. DHARAO |
| 21. RARRO | 22. RARU | 23. RARO |
| 24. PRO | 25. MIIRRU | 26. MIRRO |
| 27. MEIRO | 28. MIURO | 29. AOXSHU |
| 30. UESHU | 31. UAXSHO | 32. ASHAEIXSHO |
| 33. AUUSHU | 34. XSHU | 35. YSHUUASPO |
| 36. AOSHO | 37. OKHO | 38. AROOSPO |
| 39. MANAOBASO | 40. MULAOOALU | 41. OKSHU |
| 42. OANINDO | 43. OKPO | 44. OKSHY |
| 45. OUROM | 46. SHAOREORO | 47. OSHYAGNO |
| 48. ELIOS | 49. ERAKILU | 50. HERAKLES |
| 51. BOSDU | 52. BODDO | 54. BAGO |
| 55. ROMA | 56. UESHO | 57. UISHA |
| 58. UIESHO | 59. UYISHY | 60. ATSHO |
| 61. UEZO | 62. UEZU | 63. Uzu |

The above list is still incomplete because several thousand coins require further investigation.

It was easier to read legends on three coins which were deciphered as:

MAU, NANA and BODDO. Some scholars are of the opinion that Mau or Mao refers to Mah (Moon) in Persian language and infer that Mah is a Moon deity. I feel otherwise because in Iran, Mehr or the Sun is revered and worshipped. About the legend Mao or Mau, I can only say that the deity mentioned on this coin is referred to the Chinese asterism Mao; Karitika or Paleiades.

It is stated that the legend Nana refers to the name of some Iranian deity. But I feel more inclined to connect this goddess with Mesopotamia. The Kushanas had trade and commercial relations with that country and in order to please them Kanishka and Huvishka ordered minting of coins giving this legend. From Babylon, several statues of Ur-Nina Nana were found. A seal depicts goddess Nana in a lion like goddess Durga on a lion was found at Hatra.

As regards the coin giving the legend BODDO, we are on a safer ground. Kanishka convened the 4th Buddhist Council in Kashmir, sometime in the first century. There is recorded evidence, Chinese, Tibetan and Indian to show his close connection and association with Buddhism.²⁸ It is most likely that in order to commemorate this important event the king got minted his coins with the legend BODDO which means the Buddha.

The Kushana coin carrying the legend PHARAU, PHARRAU or PARRO establishes a link with Egypt and Iran. Pharaoh or Pharau in Greek was the title of the ancient rulers of Egypt. In Iran *Farr* means pomp and show and this has prompted some scholars to connect this legend with Iran which is far away from the correct meaning of the term.

There are some legends, the meaning of which has not been determined yet. Does the legend RUNA or ROMA refers to Rome

or to Rama of the Hindu pantheon? Similarly, the legend ASHA EIXSHU remains unexplained. The same problem faces us when we try to discover the identity of Arduxshu.

The legends on these coins are in Graeco -Bactrian in script. Various scholars have worked on these legends and their deciphering. The coins bearing the legends of Ueshu, Uesho, Uezu, Uezo require further investigation. We have selected 3 coins for our study. The first coin is of great interest because it was interpreted by Pandit Ram Chandra Kak in his A Handbook of the Sri Pratap Museum, Srinagar, Kashmir as OESHO. According to him the legend was in Greek. Thus he made a mistake in reading '0' as 'O', while in Bactrian '□' stands for 'O' and '0' stands for 'U'. As such we can further improve his rendering of the legend by taking it as UESHU or UESHO. The second coin reads as UESHO, or UESHU, while the third coin reads as UEZO or UEZU or UZU. The last name take us to Jesus Christ more clearly.

THE NAMES OF THE JESUS CHRIST

In this thesis, I would mention the titles and names by which Jesus came to be known in various countries

1. Joshua: His earliest name recorded in the New Testament, was Joshua, but its use was abandoned, for there existed one Joshua, the priest in the Old Testament.
2. Jesu: His name in Aramaic , which was his mother tongue.
3. Usu: In Urdu language, Jesus is called Usu
4. Joshua: His earliest name recorded in the New Testament.
5. Jesu: His name in Aramaic , which was his mother tongue.
6. Uesu or Ueso: In Urdu language, Jesus is called Usu
7. Uezu or Uezo: In Persian language, Jesus known as Uzu.
8. Iesus: In Greece, Jesus is called Iesus
9. Yeshoshia: In Hebrew, Jesus is known as Yeshushua
10. Ushu and Shusho: These are his names in Sumarian.

The Bactrian script table is a part of the research dissertation written by Nicolas Sims-William from London and titled as: Bactrian. The learned scholar is of the opinion that "the gold coins of Kanishka and of his successor Huvishka bear the monarch's name and titles on the obverse while the reverse portray a wide range of named divinities both Iranian and foreign". I can only add that in the S.P.S.Museum, Sriangar, Kashmir, India, we carry legends about the Greek, Roman, Minor Asian, Mesopotamian, Iranian, Indian and Chinese deities.

I agree with him, when he says that coins and inscriptions pertaining to the Kushana rulers have been "interpreted to a very limited extent" and Bactrian offers wide range for speculations. To it, I can add that with the help of the Bactrian script, it is now possible to understand the meaning of the Kushana coins and inscriptions. I will further add that in the domain of research nothing can be final word. What is needed is to read the Kushana coins not only in the Bactrian script but in the Aramaic script also. This is more pertinent when we know that Jesus spoke in Aramaic language.

CONCLUSION

Here is the coin which gives the name of Jesus as known in Persia, Afghanistan and Kashmir in a remarkable way. The Graeco-Bactrian legend on this coin, in the light of the Graeco-Bactrian code given above can be rendered as UEZO or UEZU or UZU.



NOTES

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SHAIKH-AL-ALAM

The *Nilamata Purana* - a 6th century Sanskrit text of Kashmir, informs that during the Great Deluge, the whole world changed into a sea with water alone existing all around. Thus the land of Kashmira remained under water for six *Manvantaras*. Manu placed all the seeds of life - humans, creatures, vegetation in numberless boats to save the mankind. His ark was guided towards the Himalayas by Vishnu, in the form of a fish. It was this fish *Avatara*, who had informed Manu about the coming disaster. The ark of Manu, found its resting place at a place called Manu-Ravasarapana. Thus the first man appeared alive in the valley of Kashmir.

The above mentioned event, in fact, refers to the Great Deluge of Noah when the whole region from Nagaland to Egypt got submerged under water. It was at that time that the people from Mesopotamia, Iran and India sailed in ships and boats towards heights of the Himalayas. Hence, it were these boat people or the water people who came to Kashmir, which is known as *Satisara* or the sea of Sati in the Kashmiri Hindu mythology. Those water people have been given the name - Nagas. They lived next to on water, and it was water, which provided them with food. After the drainage of the *Satisara*, these water people settled on the *Karewas* or the flat-tapped mounds of clay loam and slit.

KOSHUR PEOPLE

• The Nagas are the first tribe to have been consolidated by their able chief, who is known as Nila Naga in our ancient history. The other people, who reached Kashmir, after the Nagas, were the Pishachas, the Darvas, the Abhisaras, the Gandharas, the Juhundras, the Sakas, the Khasas, the Tunghanas, the Mandavas, the Madars, the Antargiris and the Bahirgiris. The Yavanas settled in the valley in a much later period. Among all these people, it were the Khasa people, who gave the valley the name of *Kasheer*.

and the people the name of *Koshur*. It is evident that the Kosher people are an amalgam of several foreign tribes, which came from all directions to the valley. They brought with them, their own languages, customs and culture. As time passed, all these tribes lost their individual traits and got assimilated into a homogenous people known as the Kashmiris. They were able to maintain their homogeneity due to their isolation, being surrounded by high mountain ranges. However, they have inherited curious cultures, ideas, arts and crafts, fashions and mode of life.

BUDDHIST CULTURE

According to the Buddhist traditions, Kanishka Kushana (84-116) held his 4th Buddhist Council in the valley of Kashmir, some time in the first century. For the first time in the history of Buddhism, the freedom of expression was recognised and Kashmir gave to the world, a more progressive type of Buddhism, which is known as the *Mahayana*. The decisions of the Council were engraved on copper plates and deposited in a stone stupa at Kanelvan in Kashmir. Kanishka Kushana offered the valley to the Buddhist *Sangha* or brotherhood as a gift. Henceforth, Kashmir became the centre of the *Mahayana* and this progressive Buddhist movement was carried by the Kashmiris to Kabul, Kashgar and Kucha in Central Asia. Kumarajiva and Gunar Varmana – the two great Kashmiris introduced the new philosophy in China, Korea and finally in Japan. The valley became an abode of the meditating monks, who gave to the world, the *Prajina* or wisdom for attainment of the *Buddhahood*. They declared that everyone has the potential to attain the state of perfection or enlightenment, irrespective of caste, colour or sex. This beautiful ideal of *Buddhahood* meant a life of selfless service to all human beings through purity of character, solidness of virtue and brilliance of talent. As the valley of Kashmir was a halting place, between Central Asia and India, the Kashmiri monks, met strangers of many races with an open heart. They were gifted with wisdom of the Buddha and they imparted this *Prajina* with love and affection to all. Their *Upaya* or method consisted of the *Dhyana* or

concentration, the *Samadhi* or meditation, the *Pranayama* or control over breath and the *Kala-Chakra*. A time came when the whole of Kashmir was studded with *Viharas* and *Bhikkshus*. These very esoteric traditions were carried on by the Brahmanas and the votaries of the Shiva cult.

HINDU CULTURE

From 5th century to about 12th century, the Kashmiris nourished the Hindu civilization and the Shaivist culture. During this period, they developed a humanistic philosophy of their own which is known as the Kashmir Shaivism. During this period, they excelled in stone sculpture, for which they obtained skilled artisans from Iran, Rome and Byzantine. Our monuments at Awantipur, Martand, Taper and Parihaspura, though in ruins are most remarkable and this splendid stone architecture is our most treasured heritage.

During the period of the Karkotas (600-1003), the *Agamas*, which give a description of the dialogues between Shiva and Parvati, were compiled with suitable interpretations by Somananda, in the 8th century. Utpaladeva and Abhinavagupta further developed these *Agamas* with detailed commentaries like the *Ishvara Pratyabhijna* and the famed *Tantraloka*. The Kashmiri scholars worked out a monistic philosophy, which is quite distinct from the *Advaita Vedanta*. The *Shiva Sutras* are believed to be the work of Shiva himself and these therefore, from part of the *Agama Shastra*. Of all the humanistic achievements of Kashmir, the *Trika* is unquestionably the greatest. It is of world-wide interest, for it is Kashmir's very own and in the words of a Kashmiri author, "*like saffron, which grows nowhere else except in Kashmir*." The *Trika* is a wonderful synthesis of all that is universal and enduring in the *Vedanta*, the *Sankhya*, the *Dharma* and the *Vinaya*, as well as, all that is highest and noblest in the *Vaishnava* and the *Shakta* schools of thought.

ADVENT OF ISLAM

It was Harsha Raja (1089-1101) who appointed Muslims in his army. These early Muslims were colonised at Malchimar in Srinagar by the king. At a later period, Gyalbo Rinchena, the Buddhist king of Kashmir, alongwith his family, retinue and followers, who were Buddhists embraced Islam. The contemporary chronicler, Jonaraja is silent about the religion, which Lha Chen Gyalbu Rinchena adopted but informs that Devaswami the Brahmana Guru refused to admit the king into the Hindu fold. The author of the *Baharistan-i-Shahi*, which the first ever available source on the issue, has provided full information regarding this conversion. According to him, when Lha Chen Gyalbu Rinchena started making enquires to adopt the right path, he decided that he would embrace the religion of the first man he would meet after coming out of his palace. Next morning he came out of his palace and saw a *Dervish* offering *Namaz* with full devotion. The king ordered his councilors to invite the *Dervish* to his palace and asked for interpreters for audience. When enquired, the *Dervish* told him that his name was Bulbul Qalandar and his religion was Islam. He then mentioned to him some of the miracles performed by the Holy Prophet and the virtues and superior qualities of Hazrat Ali Murtaza, the Imam. The author of the *Baharistan-i-Shahi* comments as under:

"Rinchena's heart had previously been blackened by the false beliefs. Now he subjected himself to the Shariah of Hazrat Mustafa, and the right principles of the Tarikah of Hazrat Murtaza, and embraced Islamic religion with sincerity and conviction. He gave up once for all, other false and corrupt religions."

Hazrat Bulbul Shah Qalandar is one of the most celebrated Sufi saints of Kashmir, who ushered a religious evolution in Kashmir, by conquering the heart of the ruler as well as his subjects.

BLENDING OF CULTURES

Adaptation of Islam as his religion by Lha Chen Gyalbu Rinchena is a turning point in the history of Kashmir. It shows that Islam was brought to Kashmir by a Buddhist king, who became the first Muslim ruler of Kashmir. Following his example, his queen Kota Rani, his councilors, including the queen's brother, Ravachandra, his Ladakhi Buddhist retainers and bodyguards, his Kashmiri nobles and officers of the government adopted Islam at the hands of Hazrat Bulbul Shah Qalandar. It is also recorded in historical works that following the example of their sovereign, many among the low caste Hindus such as the *Shudras* and the *Vaishahs* embraced Islam to liberate themselves from the shackles of the Brahmanical system. Even though, some believe that Lha Chen Gyalbu Rinchena's conversion to Islam was promoted by political reasons, yet majority of the scholars believe that there was no compulsion in his conversion to Islam. Aurel Stein in his translation of the *Rajatarangini* says that Islam made its way into the valley not by forcible conquest but by peaceful conversion. This was a unique and a silent revolution, in which a mass of people along with their ruler changed religion in a most peaceful way, at the hands of a Sufi Dervish. The term Sufi is applied to those Muslim mystics, who aim to absorb themselves into God through the *Fikr* or concentration, the *Zikr* or incantation and the *Muraqaba* or meditation. It is evident, that the Buddhist *Bikkshus*, the Hindu Shaivists and the Muslim Sufis, more or less, tread on a similar path for achieving oneness with God. Thus, the advent of Sufism in Kashmir side by side with the Shaivist *Pratyabhijina*, together with the *Dhammapada* of the Buddha, resulted in the growth of a composite humanitarian thought. It was a mixing and blending of three cultures; Buddhist, Shaivist and Islam into one culture, which is known now as *Kashmiriat*.

SILSILA-I-RISHIAN

With the advent of the Sultanate period in 1320, the Kashmiris evolved a new humanistic philosophy known as the *Silsila-Rishian* or the Rishi Order. It was founded by great patron saint of Kashmir, Jagat Guru Shaikh-al-Alam, Hazrat Noor-uddin Wali, whose real name was Nunda Rishi. His disciples, the Rishis, who belonged to various faiths, were the harbingers of secularism, world brotherhood and peace. It goes to the credit of this great saint of Kashmir, to have given a new direction to already existing Buddhist, Shaivist and Islamic spiritual and moral values. He took this humanistic philosophy, further towards its zenith and develop it into the *Silsila-i-Rishian* or the Rishi Order.

LIFE STORY

Hazrat Nunda Rishi was born in a village named Khi-Jogipura, which is situated in Kulgam in Kashmir towards the end of the 14th century. His father, Salar Sanz and his mother Sidra belonged to the ruling family of Kishtwar. This family, which was called the Sanz, descended from Vikramaditya. Both of them were converts leading a pious life, full of respect for all faiths.

There is a controversy about his date of birth, but according to the earliest sources, it is evident that the great saint was born in 757 AH. There is a tradition, which says that at the time of his birth he refrained to take milk from his mother's breast but had milk from the breast of Lallaeshwari *alias* Lalla Ded, a great Hindu mystic lady of the same period. According to the same legend, she fed him saying: '*You never hesitated in coming to this world, then why do you hesitate in taking the milk from the breast of your mother.*'

Hazrat Nunda Rishi was hardly two years old, when his father passed away. His mother brought him up and sent him to a village Mulla for education. He did not feel interested in reading as he was endowed by nature with higher qualities of observation,

sensitiveness and feeling. As a youth, he felt disgusted with the world and decided to renounce it. Like all mothers, his mother was anxious to see him settled in domestic life and as such, got him married to Zai. He became a father of two children, but felt no interest in worldly affairs, nor cared for livelihood. His mother persuaded him to take care of his wife and children, but it never worked. After the death of his two children, he shut himself in a cave, and engaged himself in the *Fikr* or contemplation and the *Muraqaba* or meditation. Having renounced the world, he spent 12 years in wilderness and meditation. During this period, he lived in caves and forests. He travelled in various parts of the valley spending 27 years in search of truth. One of the caves, where the Shaikh meditated bears his hand impression on a rock inside the cave.

He lived a life of piety, self denial, simplicity and virtue. Throughout his life, Shaikh-ul-Alam lived on simple food which consisted of boiled dandalim and milk. He would not take salt, sugar or tasty eatables. Like the Buddhists, he was a vegetarian and abstained from taking flesh. During his last days, he lived on water only. In old scripture, spirit is symbolised as water.

Baba Nasib-uddin writes in his *Noor Nama*, that when the Shaikh-al-Alam witnessed people reduced to a state of penury and groaning under oppression, he strongly admonished the authorities. Likewise, it is also mentioned by Jonaraja in his *Rajatarangini* that he expressed his strong displeasure against forcible conversions, for which he was interned. In this, he was following the example of other Sufis, who could not hesitate to protest against injustice and atrocity of the rulers. Aware of the tension created by Suha Bhatta, the *Wazir* of Sultan Sikandar in Kashmir, Jagat Guru, Hazrat Nunda Rishi, preached unity among Hindus and Muslims. He recited these verses:

*Akis moolis maaji-hindin,
Yeman dooi trravit ti kiyay.
Musalmanan kiya way Hindin,*

Kar bandan tooshi khuda iyay.

Meaning: *Born of the same parents!
Then why this difference?
What is Muslim, what is a Hindu?
Together, they have to worship God!*

In the spiritual hierarchy, there are various grades and in the Sufi conception, Shaikh-al-Alam is a recognised Wali. It is clear that his will had come very close to the will of God. As Wali, he was destined to keep the people on the right track in a most harmonious way. In other words, the will of God had become his will.

Deeply absorbed in the self, Shaikh-al-Alam, Hazrat Nunda Rishi addresses God in these words:

*Show me Thy face, O Lord!
I am remembering Thy lovely name.
Fly me to Kailash, O Bhagwan!
I am remembering Thy lovely name.
Thou hast enlightened the Holy Prophet,
Thou hast bestowed Sheja Quran,
Making praers to Thee, O Bhagwan!
I am remembering Thy lovely name!*

The spiritual hierarchy is made up of saints and masters. This world is ruled and governed in a different way from outward governments by this inner government of the mystic masters. In our culture, such masters, whose thought glance or impulse can move the prevailing atmosphere, is known as *Wali*. Jagat Guru Shaikh-al-Alam consoled the wretched, helped the weak and opposed the powerful through out his life. There is no doubt that he had attained the status of *Marifat* and realized God on actual terms. Thus, we can say that he was a Man of God. During the days of meditation and later life, he used to wear a long garment of woollen material, over which a cardigan of coarse cloth was used, with a turban on a cap. He also used wooden sandels, and the

Pullhoro or grass shoes. His belongings consisted of one pair of clothing, which is said to have lasted for the whole life; wooden sandals; a wooden bowl for drinking water and taking food; a wooden staff, a *Kangri* and a grass mat.

Shaikh-al-Alam Hazrat Shaikh Noor-uddin Wali passed away at the age of 85, in 842 AH, during the reign of Sultan Zain-ul-abidin, *alias* Budshah, who accompanied his bier to the grave. He is buried at Charar-i-Sharif, 20 miles South West of Srinagar. His tomb is a place of pilgrimage by all communities. Jagat Guru Shaikh-al-Alam, Hazrat Shaikh Noor-uddin Wali is the preceptor of all *Rishis* of the valley. His humanism influenced people of different faiths, with the result that many came under fold of the Rishi Order and established their seats in various parts of the valley. These Rishis lived away from human habitation and a life of self denial, piety and virtue.

His wife and mother who arrived near his abode and were his first disciples. Subsequently, he had four chief disciples, namely Bhima Sadhi *alias* Baba Bam-uddin, Ziya Singh *alias* Baba Zian-uddin, Lata *alias* Baba Latif-uddin and Nasro *alias* Baba Nasr-uddin.

REORIENTATION

The Buddha had declared the *Noble Eight Fold Path*, which includes the right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness and right meditation. These very moral values became the basis of a new way of life in Kashmir, which is known as the *Silsila-i-Rishian* or the Rishi Order. The Buddha had attained enlightenment through his deep communion with the Self. The Rishis by teaching communication with the Self enabled a person to establish communication with life. Even though, the Self is always with us, we have no knowledge of it, nor do we try to communicate with it. The Self is Consciousness and it knows everything that is going on within us. It is for this purpose that the Buddhist monks in Kashmir

started the practice of meditating in the forests, by remaining aloof from the multitude. This very tradition was upheld by the Rishis of Kashmir.

Shaikh-al-Alam organised the *Silsila-i-Rishian* or the Rishi Order on lines of the Buddhist *Sangha*. Like the Buddhist *Bhikshus*, the Rishis of Shaikh-al-Alam led simple lives, and tried to help the society by planting fruit trees. The Rishis abstained from eating of flesh. They absorbed themselves in meditation like the Buddhist monks. We can conclude by saying that there are several common links between the teachings of Buddha and the teachings of Shaikh-al-Alam. It is certain that he borrowed much from the Buddhist thought and gave it a practical shape in the prevailing environment of Kashmir.

While describing the Rishis of the past, Shaikh-al-Alam, emphasised that the name of:

The first Rishi, Ahmad Rishi.

The second Rishi is Hazrat Owais.

The third Rishi is Zulka Rishi.

The fourth Rishi is Hazrat Palas.

The fifth Rishi is Rumo Rishi.

The sixth is Hazrat Miran.

The seventh?

What kind of Rishi I am and what is my name?

From the above, it is evident that Shaikh-ul-Alam makes the Glorious Prophet as the first Rishi or the founder of his spiritual order. Secondly, he starts his spiritual career as *Alamdard-i-Kashmir* or the Standard Bearer of this spiritual Kashmiri movement.

In this respect, the *Silsila-i-Rishian*, gave impetus to the propagation of Islam in Kashmir. The poetic compositions of Shaikh-ul-Alam called *Shruks*, though intermingled and intermixed with interpolations, did also explain the Islamic philosophy of oneness of God, oneness of humanity and peaceful existence of

mankind. Shaikh-al-Alam taught the philosophy of humanism. It meant fear of God, love of mankind, sympathy for the poor and service to the fellow human beings. He founded a philosophy, which is an admixture of the Sufi thought and the Shiva thought. This composite philosophy has been the hallmark of the Kashmiris for centuries now.

SANSKRIT SHRUKS

Shaikh-al-Alam gave his message in *Shruks*, which was highly endowed by Sanskrit words. Two hundred years later, at the time of compiling of the *Noor Namas*, it became difficult for Persian knowing scholars to fully comprehend the Sanskritised *Shruks* of Shaikh-al-Alam. Naturally, some of these *Shruks* have been left out of the *Noor Namas*. However, it is interesting to learn that Baba Khalil's *Rishi Nama* makes mentions of about 2,500 Sanskrit verses, composed by Shaikh-al-Alam, during his 12 years stay in the cave of Kaimoh. This rare heritage of the Kashmiris is extinct. It is probable that these Sanskrit *Shruks* of Jagat Guru Hazrat Shaikh Noor-uddin Wali may have been intermingled with the verses of Lalla Ded.

The Rishi Order established by Shaikh Noor-ud-Din Wali is a simple code of leading a spiritual and social life. It desires of a man to lead a contended, simple and purposeful life. Its followers abstain from orthodox dogmas and ceremonies. The Rishis preached universal brotherhood, unity and peace.

CONCLUSION

Between the 8th and 13th century, Central Asia, Iran and Arabia witnessed a mystic movement, known as Sufism. During this very period, Shaivist philosophy, or the *Trika* was popular in Kashmir. After the 4th Buddhist Council held in Kashmir during the reign of Kanishka, progressive Buddhism, in the shape of *Mahayana* influenced Central Asia, Afghanistan, China and Korea.

During the 8th century, Kashmir introduced a new philosophy of the *Trika*, which influenced Central Asia.

All these mystic movements aimed at the same thing that is the purification of the heart and attainment of bliss. The *Silsila-i-Rishian* or Rishi order was a meeting ground for the above mentioned movements and was indigenous to Kashmir. The standard bearer of this order is Shaikh Noor-ud-Din Wali, *alias* Nunda Rishi. He is the patron saint of Kashmir. Some call him *Shajanunda*, while his other title is *Shaikh-al-Alam* or Jagat Guru. However, his real name was Nunda Rishi and the people gave him the title: *Almdar-i-Kashmir*, which means the upholder of the banner of Kashmir. The banner of Kashmir can be no other than *Kashmiriyat* – symbol of unity, brotherhood and love among the mankind.

Those who live and allow others to live are the real living beings. They know the secret of happiness and peace. They always are in the consciousness of the divine, and they serve rather than manage society. The key to liberation from the bonds of ego is to serve the society rather than be ambitious to manage it.

Shaikh-al-Alam, Hazrat Shaikh Noor-uddin Wali and his *Rishis* played an important role as preachers of love, justice, social reform and peace. These Rishis, who belonged to various faiths, were the harbingers of secularism, global brotherhood and peace and it is due to them that Kashmiris have remained tolerant in their outlook and behaviour throughout the centuries.

SHRUKS & ASHLOK

Some of the excerpts from the *Shruks* and *Ashloks* of Shaikh-al-Alam are given below:¹⁸

*Gems grow not in sloughs
Nor do birds sing in traps
Ivies sprout not in Autumn*

*Nor do necklaces sell
In crystal shops.*

#

*A diver alone knows
The price of a dimond,
A wood knows not
What a candle is,
Nor does a fly know
The dance of a moth.*

#

*They seek knowledge
For life's comforts
And envy one another
And take pride
In being superior.
But in the Hereafter
Salvation lies in store
Fore one in million.*

#

*Love is like the death
Of a mother's only son.
How can she sleep
A deep slumber?
Love is like a bee-hive
On a nude skin.
How can one have
A painless day?*

#

*My youth is like
 A full moon,
 And my childhood,
 A rising moon,
 And old age
 Is like an aged
 Spinning-wheel,
 Creaking and cracky,
 And unliked by
 Inmates all.*

#

*In the crowded
 Market-place of life
 I longed to have
 A hearty meal,
 But Satan set fire
 To my stack of hay.
 I lost my way
 And failed
 To sail across.
 It was unwise
 To come to life,
 To its market-place,
 And be cheated
 In broad day light.
 In a moment
 I saw
 A running brook;
 No tug, but a shore,
 No thorn, but a rose,
 And a flesh blossom.*

#

*I saw
Spring dew,
And Autumn haze,
Winter's murky nights,
And blazing sun
Of summer.*

#

*In a moment,
I saw
Happy homes turn into
Cold hearths,
And an elite mother
Turn into
A poor potter.*

#

*I came for a while
To stay awhile.
And move ahead,
But would need
To keep warm
For a while.*

#

*You built a cistle
Of no use to you
After your demise;
Its towers and ramparts
Will one day
Crumble to dust,
Causing haze
To eyes and ears.*

#

*To sail across
 The waters of life
 I fear storms
 And fiery winds,
 I would fly across
 If wings I had,
 And the lake is deep,
 Fathoms deep,
 My hands and feet,
 And sinews, too,
 Can't help any more
 To swim ashore.*

#

*So I cease
 To fly or win,
 Sail or swim,
 And love to fall
 In sweet slumber.*

#

*Avarice makes you blind,
 Money makes you a merchant;
 Worldly needs force you
 Toil from dawn to dusk,
 While you close
 Your eyes
 From the treasures
 Of wisdom.*

#

You chase worldly goals

*Like you follow
Muck and mire
Sans wisdom,
Sans intellect,
So you smell and stink
From a distance,
And pitchers you acrry
Bear foul water.*

#

*A dog has fallen
Into your well;
How can its water
Be treated
Chaste and clean?*

#

*A word of wisdom,
What you make like;
You're a cat
Before a lion
Of greed and avrice,
Unable to save
Its life.*

#

*Do you know,
What a dog says
In my compound
When it barks;
Bow wow.*

#

*Its bow-wow means;
 As you shall sow
 So shall you reap,
 And the dog barks;
 Bow-wow.*

#

*A ghostly voice
 From the grave asks;
 What load of luggage
 Do you carry here,
 Good or evil?
 This voice gives me
 A shiver thr' spine,
 And the dog barks;
 Bow-wow.*

#

*In the hereafter,
 Piety and sins,
 Good deeds and bad,
 Will be weighed
 In scales;
 Heavy and light,
 Fair and foul,
 Truth and lies,
 Gold and dross,
 Will be sifted
 In full,
 And nought
 Will remain concealed.
 You alone will bear,
 You a, one will suffer,
 And pay for aught,
 That's what*

*The dog barks;
Bow-wow.*

#

NOTES

1. The *Nilamata Purana* (Sanskrit). Trans Ved Kumari.
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4. *Baharistan-i-Shahi* (Persian), Trans. Ghulam Mohammad Bhatt.
5. Jonaraja, *Rajatarangini*.
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7. Sayyid Ali, *Tarikh-i-Kashmir* (Urdu), trans. Ghulam Rasool Bhatt, Centre of Central Asian Studies, University of Kashmir, Srinagar 1994.
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9. *Bharistan-i-Shahi* (Persian), 1023 AH. Trans. Ghulam Mohammad Bhatt, Srinagar.
10. Baba Nasibuddin Ghazi, *Noor Nama* (Persian), 1047 AH.
11. Baba Dawood Mishkati, *Asrar-ul-Abrar* (Persian), 1063 AH.
12. Ahmad-ibn Saboor, *Khawarik-us-Salikeen* (Persian) 1109 AH.
13. Khwaja Mohammad Azam Dedamati, *waqiat-i-Kashmir* (Persian) 1145 AH.
14. Haji Mohammad Aslam Manimi, *Gohar-i-Alam* (Persian) 1152 AH.
15. Pandit Birbal Kachroo, *Majmua-at-Tawarikh* (Persian).
16. Baha-uddin Mattoo, *Rishi Nama* (Persian) 1213 AH.
17. Pir Ghulam Hassan, *Tarikh-i-Aulia-i-Kashmir* (Persian).
18. Translation by Khwaja Hameed Mumtaz.

Kashmir Will Become the Focus of Asiatic Civilization

"Kashmir will become the focus of Asiatic civilization: a miniature England in the heart of Asia... and, presenting so many attractions, it will become the sine qua non of the oriental traveller, whether he be disposed to consider it as the Ultima Thule of his voyage, or a resting place whence he may start again for still more distant regions."

(Godfrey Thomas Vigne - *Travels in Kashmir* 1844)

Francois Bernier, who visited Kashmir in 1665, confers the title of 'Paradise of the Indies' to the happy valley. Others have spoken about Kashmir, as 'The Promised Land', 'Heaven on Earth' and 'Iran-i-Sagir'. In the Buddhist Sutras, Kashmir has been mentioned as the valley of the blue forests, fit for meditating Bhikshus. The nineteenth century Kashmiri historian, Hasan Khuihami has devoted a whole chapter describing the special qualities of Kashmir, which he titles as *Jannat Nazir* or a match to paradise. In their Persian poetics, Saleem, Kaleem, Qudsi, Ahsan, Illahi, Urfi and Faizi have composed memoirs praising the glamour and beauty of this blessed land.

MOTHER OF THE EARTH

In November 2002, during my meeting with some of the prominent Japanese authors at the House of Culture at Kamakura, Japan, one scholar spoke of Kashmir as 'Mother of the Earth'. I thought that he was speaking lyrically about Kashmir. On, my enquiry, he hinted about the Noah's Flood, when the world was submerged under water and when very large continents of Lemuria and Atlantis broke away into smaller continents. Many lands and many people sank into the water, never to rise again. After the Great Flood subsided, some lands started emerging out of water and the valley of Kashmir was the first land to emerge. It is for this

reason that the Japanese scholar referred to Kashmir as 'Mother of the Earth'. On hearing this explanation, I was amazed.

Now, when I am back from Japan, my researches have revealed that the *Nilamata Purana* contains the legends about the birth of Kashmir out of a vast lake of water. The same legend is described in the *Mahavansa* - the Vinaya of the Mular Sarvastivadi sect. This terrible happening is nothing else but Noah's Flood, which took place around 7,500 years ago. In the Hindu scriptures, Noah of the *Old Testament* is named as Manu. The *Mahabasa* mentions the catastrophic flood, for which Manu, built ships to protect various seeds of life.

We know that in pre-historic times, the whole valley of Kashmir was one enormous sea of water of which the Volar Lake of today is the last remaining trace. After the drainage of water through the hills of Baramulla, the hills and the earth of Kashmir began to emerge out of the water, and the first was the hill of Sharika, which is known as Hari Parbat now. The rock to merge out of the water is the sacred shrine of the goddess Sharika. In it is engraved the *Sri-Chakra* or the six-pointed Star of David.

The Volar Lake is one of the foremost fresh water lakes of Asia. During the catastrophic Noah's Flood, this city, Sandmat Nagar, sank down deep forming a new lake, about five miles broad and twelve miles long. During the reign of Sultan Zain-al-abidin (1420 - 1470) people could even see peaks and pinnacles of temples and palaces in the blue water of this lake. Now, when scientists have found a link between the surface of the Black Sea and the 'Biblical Flood', by finding shells of the fresh water, they may now turn their attention to the submerged city of Sandmat Nagar in the Volar Lake. The National Geographical Magazine and the University of Kashmir can undertake the project of finding the ancient settlements submerged in this fresh water lake. Incidentally, I may mention that many years back when I found the famous 'Zain-Lank' stone epigraph of the Volar Lake, abandoned

in the Old Secretariat Jammu, I brought it back to Srinagar and now it is on display in the S. P. S. Museum, Srinagar.

THE MINERAL WEALTH

It was Al-Biruni (1021 AD.) who first makes mention of the mineral wealth of Kashmir. In the past, geologists have made surveys of certain areas and found fuels, ore deposits, crystals, gemstones, and other minerals. However, modern scientists have provided stray hints about the great deposits of high priced natural substances and gases underneath rocks in Kashmir. A famous researcher of Kashmir, M. A. Pandit, had drawn my attention to the American author, Andrew Rotter, who hints tactfully about the Russian interest in Kashmir's vast trove of mineral wealth. However, J. N. Zutshi, also tactfully declares that there is no report on the finding of uranium ore so far. *'Perplexed by Nehru's unwillingness to be flexible, the U.S.A State Department consultant, William Pawley, hypothesized that Kashmir's vast throve of mineral wealth was its chief attraction for India'*.

SWITZERLAND OF THE EAST

The valley is also known as the 'Switzerland of the East'. Hassan Khuihami (d.1898), the famous Kashmiri historian, describes special qualities of Kashmir. According to him, the valley is 'an attractive garden, which the ancient scholars considered superior to the rest of the world. Among the fifteen special qualities of Kashmir, he gives preference to its moderate climate, which is pleasant, clean, healthy and invigorating. It is a land of gardens, forests, meadows, springs and lakes. Its snow bound mountains have many meadows, which provide recreation to the visitors. In 1665, Bernier wrote:

'The whole kingdom wears the appearance of the fertile and highly cultivated garden. Meadows and vineyards, fields of rice, hemp, saffron and many sorts of vegetables, among which are intermingled trenches filled with water,

rivulets, canals, and several small lakes, vary the enchanting scene. The whole ground is enamelled with our European flowers and plants, and covered with apple, pear, palm, apricot and walnut trees, and bearing fruit in great abundance'.

The 'Switzerland of the East' has become the *sine qua non* of the visitors and travelers from across the globe. Vigne, who wrote about more than one hundred years back, was right, when he said:

'Kashmir will become the sine qua non of the oriental traveler or a resting place whence he may start again for still more distant lands'.

Darvish Rahim also tells me the same thing, when he says that Kashmir belongs to none but to the whole mankind and all are welcome here, to spend their holidays and then depart. Some may come for *Muraqaba* or meditation, while others may come to re-charge their batteries.

Kashmir is such a beautiful country, blest with such a good climate, grand mountains, fine rivers and lakes, so rich for agricultural purpose, and garnished with such lovely wild flowers and fruits, that one exclaims, "Surely the tales of fair Kashmir can be only fairy tales of good kings and happy, prosperous people.

According to the *Puranas*, the valley of Kashmir is a place of recreation of the gods, who dwelt here. According to a Buddhist Sutra, its lush green forests are suitable for meditating monks. This valley is known as *Rishi Vari* or the garden of Rishis. Many have come here to obtain *Shakti-pat* or enlightenment. Shiva came with his consort, on *Shivratri* to the cave now known as Shri Amarnatha, in Pahalgam, Kashmir. Mullah Ahmad, the Kashmiri historian says that the Prophet king Solomon flew in his aircraft, which rested on the Takht-i-Sulaiman. Eric Von Daniken, the world famous author on UFOs, has given details about the spacecraft of the Hebrew Prophet, Ezekiel, having visited the *sancto-*

sanctrum, in the middle of the Sun Temple at Mattan, Kashmir, where the two genii, Haroot and Maroot are imprisoned in a well. I have no space to describe other attractions of Kashmir. It shall suffice to say that Kashmir shall become a tourist paradise of the world in the near future.

IN THE NAME OF ALLAH

New evidence has come to our knowledge to show that the Glorious Prophet did depute his emissary with a letter for Veenaditya, the noble king of Kashmir. This historic event is given in detail in the Persian manuscript, *Anwar-i-Kashmir*, folio 61, *Riaz-ul Hind* by Hidayat-ullah Bangali, *Musalmanan-i-Hind* by Mirza Sikandar Khan Shirazi. For the first time I found a clear reference to this event in *Marasilla-Kashmiri Panditan*, Allahabad, dated 30th June 1872.

It may be mentioned that Islam did not reach Kashmir via Arabia. It was introduced by the Buddhist king of Kashmir, Lha Chen Gyalbo Rinchena (1320 - 1323) who along with his other Buddhist courtiers and family members, embraced Islam at the hands of a saint, Hazrat Bulbul Shah Qalandar whose tomb at Bulbul Lankar has become our national heritage.

Kashmir is a blessed land where we have a very sacred and precious relic, the holy hair of the Glorious Prophet. The *Tarikh-Auliya-i-Kashmir* by Pir Ghulam Hassan Khuihami - the historian of Kashmir - informs us as to how this precious relic reached Bijapur in India; how it was purchased by Khawaja Noor-uddin Ishabari of Kashmir and how Aurangzeb (1657 - 1708) tried to stop its onward shift to Kashmir. This holy relic, which is our national heritage, is exhibited to the public six times annually from the Hazratbal mosque. In 1964, when some unknown conspirators tried to steal this holy relic, an upheaval occurred in Kashmir. All people, irrespective of cast, creed and colour, Hindus, Muslims and Sikhs came out of their homes on the streets beating their breasts in protest for 21 days. The State government was changed and the

precious relic was restored to its original place in the Hazratbal mosque.

YAHWEH IS THE KING OF ALL THE EARTH

Judaism is one among the most ancient and great religions of the world. Its history started with the Hebrew people of Ur, when their leader Abram, later called Abraham, set his face against paganism and proclaimed oneness of God. These peoples were settled in Canaan by Moses and are known as Jews.

Mahmud of Gaznah led two attacks on Kashmir in 1015 and 1021 but failed. In order to know the kingdom of Kashmir, he deputed a great scholar, Abu Rihan Al-Beruni to Kashmir. He knew Persian, Sanskrit and Arabic, and stayed at Sharda, Kupawara in Kashmir for two years. Later, he compiled a great work in Arabic known as *Kitab-ul-Hind*, which has been translated into English and titled 'India'. In this highly researched work, he writes about Kashmiris:

'They are particularly anxious about the natural strength of their country, and therefore take always much care to keep strong hold upon the entrances and roads leading into it. In consequence, it is very difficult to have any commerce with them. In former times, they used to allow one or two foreigners to enter their country, particularly Jews, but at present they do not allow any Hindus whom they do not know personally to enter much less other people'.

Many European scholars have referred to the Jewish origin of Kashmiris. It was Babar, the first Mughal Emperor of India, who made mention of the Kash or Cush people, who gave a name to the valley. In Urdu, we have a pioneer work on the subject, entitled *Asrar-i-Kashmir* by Dr. Aziz Ahmad.

Our Kashmiri historians, Khawaja Mohammad Azam Deedamari in his *Tarikh-i-Azami*, Pandit Hargopal Koul in his *Guldesta-i-Kashmir*, Abdul Qadir in his *Hashmat-i-Kashmir* and Hassan in *Tarikh Auliya-i-Kashmir* have made mention of the tomb of Moses at Booth on Nebu Ball in Bandipur, Kashmir. This is further collaborated in other historical works; *Tarikh-i-Khaleel*, *Wajeez-ul-Tawarikh*, and *Nigaristan-i-Kashmir*. However, there is a Persian manuscript, titled, *Bagh-i-Sulaiman* by Saadullah, which needs to be translated into English and made known to the world. It describes the valley of Kashmir as the Garden of Solomon.

THE SECOND COMING

Robert Clark, a figure among the earliest Christian missionaries in Kashmir, wrote in 1864 that the valley was remarkably fitted, 'by its geographical position, by its salubrious climate and by its beauty and fertility, to become a great Christian Missionary Centre for the vast countries of Tibet, China, Yarkand, Afghanistan and Turkistan which lie around it'. The above statement depicts the importance of Kashmir to the Christian world. However, it is very strange that one of our ancient Sanskrit works, the *Bhavishya-Maha-Purana* makes mention of the visit by the Son of the God (*Ishvara-putram*) to Kashmir and his talk with Raja Shalivahana of Kashmir. This famous *Purana* was composed by Suta in 3191 Lankika era which corresponds to 115 AD. It will be interesting to quote one or two sentences from his long conversation with the king:

*O. King! I hail from the land far away;
Where there is no truth, and evil knows no limit.
I appeared in the Maleecha country, and I suffered at their hands.
I am known as Ishvara Putaram (the son of God)
Born of Kanya-Garban, the virgin.
I teach love, truth and purity of heart,
I ask human beings to serve the lord.
The lord God is in the centre of the Sun, and the elements.
And God and the Sun are forever,*

*Bliss giving Lord being always in my heart,
My name has been established Isha-Mase.*

There are numerous references about Jesus having visited Glastonbury, Egypt, Iran, Kashgar, Kashmir, Gujrat, Sri Lanka, Orissa, Nepal, Tibet and Ladakh. But the following reference by the famous Kashmiri historian Mullah Nadri is very significant:

'During this period, Hazrat Yuzu Asaph, having come from the Holy Land to the Holy valley, proclaimed his ministry. He devoted his days and nights in prayers, and having attained the highest status in spiritual hierarchy, declared himself as the Prophet sent to Kashmiris. I have seen in a work of Hindus that this Prophet was really Hazrat Isa, the Spirit of God, who had assumed the name of Yuzu-Asaph in Kashmir.'

This establishes a lovely connection between Jesus Christ and Kashmir. It was for these very reasons that Wolf in his *Mission to Bokhara*, which was compiled in 1832 wrote:

'I would like to see whole colonies of English artists, men of science and literature and divines, proceeding to Cashmer.'

The Wheel of Truth

Kanishka, the famous Kushana king of North India, convened his 4th Buddhist Council in Kashmir in about 78. It was a great event in the early history of Buddhism. Taranatha, the Tibetan Buddhist scholar has stated that this Council was held at *Ku-vana* in Kashmir, in which 500 Arhats, 500 Boddhisattavas, and 500 Panditas, compiled two treatises, known as *Kash-mi-Shi* in the Chinese annals. It goes to the credit of this Council to have compiled the sacred words of the great master, Buddha, covering the subjects such as brotherhood, love, compassion and mercy. This great code, like that of Humarabi and the *Ten*

Commandments of Moses', consisting of 300,000 verses engraved on copper plates and deposited in a *Vihara* specially constructed for this purpose in Kashmir. Kaniska, issued gold, silver, and copper coins commemorating the great event, with the monogram bearing the Greeco-Bactrian legend: BODDO. These copper plates are the greatest national treasure of the Kashmiris, which when found are sure to influence human thought and culture. Daya Ram Sahni, who excavated Ushkar, my guru in archaeology Pandit R. C. Kak, who found Harwan and myself, who excavated at Ahan, Sumbal failed to find these precious and important relics.

This new and progressive orientation brought about by the Kashmiri Buddhists is known as the *Mahayana* Buddhism. It was introduced into Central Asia by Vairochana, a foremost Kashmiri, who built the first Buddhist *Vihara* at Khotan. Another renowned Buddhist missionary and saint, Kumarajiva, was born at Chandigam in Lolab, who introduced the *Mahayana* in China in about 217 B.C. It was another Kashmiri Buddhist missionary named Gunaravarmāna, who made the *Mahayana*, popular in Java and Sumatra, Borneo and Bali.

One of famous Gilgit manuscripts, *Bhaisajaya-Guru-Sutra*, which was edited by me, is the Bhaisajaya-guru-one of the popular Buddhas in the temple of Yakusiji in Japan.

In 1842, Vigne made a prophecy about Kashmir saying that Kashmir will become the focus of Asiatic civilization: a miniature England in the heart of Asia. Luqman of Ethiopia, who is known as Khwaja Khidzr in Sudan and elsewhere is called the 'Lords of Seas'. He often visits the Volar Lake in Kashmir. Once when the world renowned poet, Iqbal saw Khwaja Khidzr there on the banks of the Volar Lake, he wrote this verse:

*"Hamala kay cheshmay ubaltay hein kab tak,
Khaizar soochta hay Volar kay kinaray."*

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He began his service career as a professor in 1948 and retired as the Director of Archives, Archaeology, Research and Museums, Jammu & Kashmir State, in 1980. He is an author of about two dozen books about history, culture and mysticism. He is the first Kashmiri writer whose books have been published in Poland, Spain, Italy, and the United Kingdom. He was initiated into Sufism by Hazrat Hayat Boumann, a pious lady mystic belonging to the Sufi Order established by Pir-o-Murshid Hazrat Inayat Khan of Delhi.

He completed various Chillas and Sufi practices under the guidance of Murshid Abubabaji of Oatacumund, India. He was further groomed by Hazrat Sheikh Muzaffar Ozak Al jerrahi of Istanbul, Turkey. Professor Hassnain is associated with the Occult Foundation of India, Calcutta, OISCA-International, Tokyo, Sri Aurobindo Ashram, New Delhi, Swami Gitananda Yoga Center, Pondicherry, the World Congress of Faiths, London and Hazrat Inayat Khan Sufi Center, New Delhi. He has visited several countries of Asia and Europe including Bulgaria, Russia, Germany, Australia, Japan, England, Scotland and Malaysia. He is a spiritual healer and conducts Sufi Therapy workshops in several Dynamic Psychiatric Hospitals in Germany. He lives at 32 Dastgir Villa, Umar Enclave Parray Pora, Baghat, Srinagar, Kashmir, India.

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